

Two frutiefull exercises,

The one : A Christian discourse upon the 16. and 17. verses of the 16. Chapter of the booke of Judges, wherein are handled these three principal heads :

The portraiture of Dahla.

The bridle of Lust.

The sole of Secretes.

The other : A godly meditation vpon the 41. and 42. verses of the 10. chapter of Saint Luke, containing especially

The profit of reproofe,

Together with the necessarie and excellencie of Gods word.

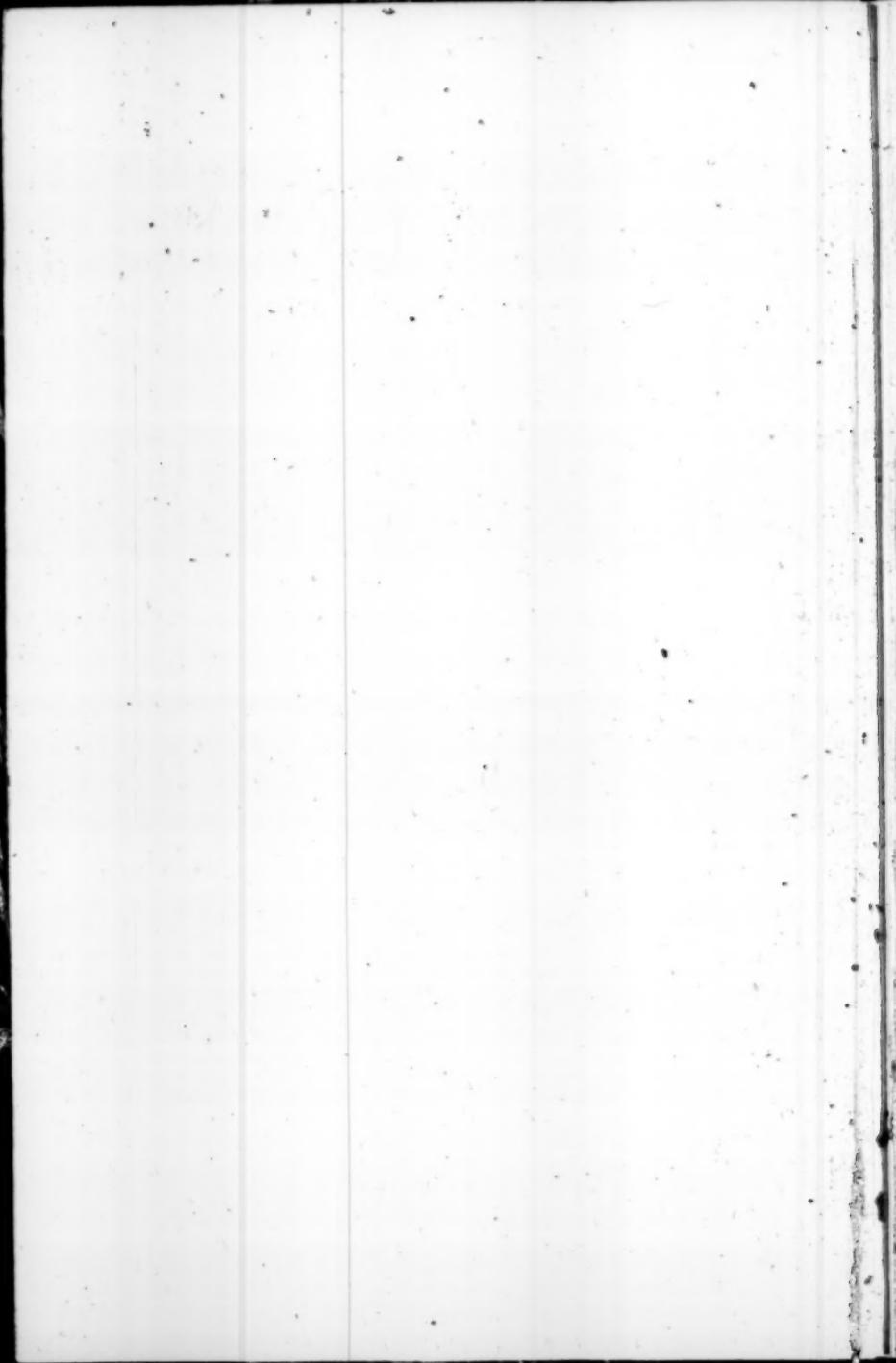
Also a briefe discourse intituled
A Buckler against a Spanish brag :

Written vpon the first rumor of
the intended invation, and now
not altogether ymmeete
to be published.

By E. R.

LONDINI,
Impensis G. Bishop.

1588



The Buckler agt the Spanish
Brag. cur.
Rare. Not in Louvres.

Of women, here you may behold,
the best, and woorst:

MARIE the best, but DALILA,
the most accurst;

MARTHA, nor best, nor woorst, a meane
twixt both doth keepe,
Like slumbring heads, that neither wake,
nor soundly sleepe:

But she that doth to MARIES place,
and praise aspire;

Must haue of MARIES godly choise,
a like desire.

A MARGARET there is, well knowne,
in woorth,in name,
Whose Christian vertues do deserue,
a MARIES fame.

I flatter not, my words are true :
MOMYS doth know, it is hir due.



TO THE RIGHT WOR- shipfull, and right Vertuous

Ladie, the Ladie M.P. E.R.

wisheth the full measure
of all temporall and
spirituall bles-
sing.



O O D Madam, it hath not proceeded of anie vndutifull forgetfulnes, that I haue not before this time testified my most dutifull deuotion towards your Ladiship. No man can cary a more thankful remembrance of your great kindnes and vndeserued bounties; and indeede it is the oneliē thing I am able to perform. These poore exercises presume not to supplie this want of better abilitie, onely they come vnto your La. to present you with a little scantlin of the greatness of my dutifull affection, and desire to accomplish some greater things more woorthie of your most Christian vertues. It may please your La. to accept of them: a better measure of knowledge may haply bring foorth more acceptable matter heerafter. If this pamphlet shall content your La. I hope others to whose view I haue in respect of my bounden durie towards you made the same subiect, will not ouercuriously censure my poor endeuors, but give them such construction as I am willing to deserue, although I cannot perorme that which I earnestly desire. And thus I commend your good La. to the mercifull protection of the Almighty.

Your La. most humbly to command,

E. R.

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E.R.

HOW THIRIGHT OT
To the Reader.

Good Reader, some diuisifull respectis, not any desire to be in Print, haue mooued me to publise these exercises. I must confess that it is an enterprise at this time, beside my profession, and therfore do the more earnestly craue thy favorable acceptation, which must proceed of thy kind disposition not of my desert. I make this sure especially to the better aduanced in the studys of Diuinistie, whom me thinks I heare to say: Sowter to thy slipper; If they and the rest shall do me this fauour; it will incourage me to employ my small talent with better profite hereafteir; otherwise as I shall be hartily sorry that I did not expresse my bounden dutie to that vertuous Ladie in some other action, so from henceforth I will content my selfe onlie, and presume to displease no man else with my simple endeours. This let me likewise craue, and obtainge of thee, that thou wile impaire the imperfeccions which shalbe found in this pamphlet, so my long discontinuance in good studys, & so the want of those helps wherewith I might haue better polished the same. The Carpenter may roughly hew with his axe, but cano carue without some finer tooles; the Smith may fashion with his hammer, but cannot make his worke smooth & seemely without his files, and yet bad is the workmanship that fitteth not some place. The countrymans eie that hath not seene the deckings and ornaments of Countrey pallaces, contents himselfe with the sight of bare wals; and to those whose mouths are not acquainted with delicacies, grosser meaſs never seem unsauery: To such I hope these my poore exercises will be acceptable in honest simplicite; and to the rest, in friendly curteſie. Farewell, and I durst say, I bœg now binning to right be a ſaint, and ſaintly to go before thine audience.

John Foxe, 1563.

A Christian discourse vpon the
16. and 17. verses of the 16.
Chapter of the booke of
I V D G E S.

Judg. 16.
ver. 16.
17.

*And bicaus she was importunate
upon him with hir words continuallie,
and vexed him, his soule was
pained vnto the death.*
Therfore he told hir al his hart, &c.



These words offer vnto vs in generall a double consideration; The one, the importunitie of *Dalila*; the other the frailtie of *Samson*: and in particular many good lessons are of ech part to be learned, which I will gather and set downe, as shall be best agreeable with the order and method which I intend to obserue in this discourse. *Dalila*, as appeareth in the processe of this Chapter, had giuen the assault vnto *Samson* three seuerall times, and now at the last hath obtained the conquest. Where first note

B

without

Judges. 16.
ve. 6. 10. 13.

The portretture of Dalila.

without any farther preambles, that whē
the wicked haue once gotten the leſt in-
terest in vs, they begin to plead full pos-
ſion, when they haue obtained ſome
ſimal power and authoritie, they become
iſolent, and tyrannising ouer our bo-
dies, ſeeke with them the deſtruction and
ruine of our ſoules, wherein no labor, no
endeuor, no pollicie, no pretence wan-
teth. *Dalila* is not faint to bring hir pur-
poſe to paſſe, *Dalila* dallieth, but delai-
eth not to diſcouer the ſecrets of *Samſons*
hart, ſhe ſpeaketh faire, ſhe vrgeth him
with vnkindnes, ſhe coniureth him, euen
as he tendereth hir loue to deale plainly
with hir in that high point of his ſtrēgth,
ſo much hurtfull to hir friends the Phi-
listins : ſhe ſeeth that *Samſon* was far iŋ-
gaged vnto hir, that ſhe had brought him
wholie to hir lure, that he had yeelded
hiimſelfe to hir deuotion, and therefore
preſumed that he woulde rather graſt
hir any thing, than hazard the loſe of
hir loue; vpon which perſuaſion it may
be coniectured, that ſhe framed this, or
the like ſpeech vnto him.

Samſon, my best friend, to whom I haue
wholy deuoted my ſelfe : the protestati-
ons

ons of thy vnfained affection towards me
are great and manie, and I haue in some
measure tasted the same in effect: yet this
shall be a more certaine, and vndoubted
testimonie thereof, if thou wilt be con-
tent to grant but this one thing which
thou hast so often denied. Thou perfor-
mest great, and almost incredible things
by thy strength : no enemie is able to a-
bide thy force : a poore iawe bone suffi- *Judg.15.*
ceth to ouercome thousands ; thy hand,
to rent Lions ; thy shoulders, to beare a- *Chap.14*
way the strong gates of walled cities. *Chap.16*
This strength cannot proceed of thy sta-
ture, of thy greatnes, or of anie other
externall thing, wherin many of the Phi-
listins do match thee in euery respect; it
must needs be that some inward vertue,
and more diuine spirit doth assist thee in
the accomplishment of so strange and
great actions : therfore I pray thee com-
municate this secret vnto me, tell me
wherein thy strength consisteth. Thou
knowest what interest thou hast in my
best affection : thou hast no reason to
suspect that I will discouer the same, be-
ing so inward with thee in other secrets :
try me that am vnto thee as thy selfe, and

The portretture of Dalila.

as my self do vnfainedly loue thee, Good Samson let me obtaine this fauor, which will be vnto me the greatest obligation and pledge of thy good will which hitherto thou hast giuen, or euer shalt giue heerafter, the deniall whereof will minister vnto me iust cause to thinke that thou hast not that affiance in my fidelity, which my hartiest deuotion hath beene alwaies most willing & ready to deserue: nay if thou shalt refuse me in this small request, hauing thereby so good assurance of the confirmation of my loue towards thee, and of the concealing thereof with all faithfull secrecie; then farewell loue, farewell affection, farewell *Samson*, and impute not this breach to any want of good will in thy sweetest *Dalila*, but to the small curtesie and kindnes which I haue found at thy hands in this my earnest sute. This or the like speech, tempered with more pathetical and forcible arguments, you may imagine to haue proceeded from hir, which properly may be termed *Dalilas charme*, wherewith she bewitched and besotted *Samson*. Wherin may be obserued the nature and propertie of this kinde of women, that make

make their members, but especially their
toongs, as it were baits and instruments,
to entrap those whom they perceiue any
whit inclined to their lasciuious conuer-
sation. And although it be onely expres-
sed in the text, that *Dalila* was importu-
nate vpon *Samson* with hir words : yet
Salomon hath a more full description of
hir behauour and disposition, in the se-
uenth Chapter of his Prouerbes, where
hir importunitie is more fully bewraied
vnto vs. To the end therefore that we
may the better looke into hir, and hir
wanton practises ; it shall not be amisse
to drawe some counterfet of *Dalila*, al-
though not in liuely colours , nor abso-
lute in euery part, yet agreeable with that
which Salomon in his said Chapter, and
in some other places briefly proposeth
vnto vs. Let not perfecter painters blame
my workmanship, if they shall find that I
begin not this portretture with the part
which the precepts of that art requireth,
nor condemne my vnskilfulnes, if this
Dalila shall want that perfection which
shall be expected.

Prou.7.6
8.9.10.8

I will begin with that which although
it be but an exrement, and the least and

The portreture of Dalila.

baseſt thing of the whole body, yet not in leaſt estimation with *Dalila*, nor the leaſt argument of a *Dalila*, I meane the haireſ of hir head, frizeled, frounced, broyded, ſpangled, and ſet out in monſtrous ſort to the view of thoſe that are diſpoſed to gaze thereon. This ſurely is a token of great lightneſs in *Dalila*, of pride in many, and an euident ſigne of vanitie in all that delight therin. By theſe haireſ, *Samſon* loſt his haire, and hauiing loſt his haire, he was bereaued of his eies, and not long after alſo of his life. These are the ſnakes of Meduſas head, which turnd the beholders thereof into ſtones. And trulie the ſenſelesnes of *Samſon* in this point, doth argue that *Dalilas* haireſ had wrought the ſame effect in him. For althouſh they appeare beautiſull, and pleaſing in *Samſons* eie for a time, yet ſting they incurably in the end, not like Meduſas ſnakes, but rather like the ſting of that beaſt, which bereaueth vs firſt of ſenſe, and then of life. By theſe haireſ manie licentious youthes are ſomtimes no ieffe beſotted, than was Nero with the haireſ of his Poppea, who is ſaid to haue worne them ſet in gold, and beſet with

with pretious pearles, whose example they also follow, wearing their mistres haire for a fauor in their hats, or in some other place about them, as a publike testimonie of the impudent incontinencie of the one, and incontinent impudencie of the other. But these dames forgetting Saint Peters rule, do easily forget all modestie ; and what should they not forget, that haue made shipwracke of their honestie ? 1.Pet.3.3.

It were to be wished that some of the Deboras, and such like chaste, & otherwise vnspotted matrones of our time, were not so much affected to fashions, that they might blush to bear this badge and marke of *Dalila*, wherein they must perforce accuse themselues of vanitie at the least, or else accuse Saint Peter to haue dealt too hardly with them in prescribing that rule of decencie and come-lines in this behalfe, who admitteth not the excuse of fashions which gentlewomen do ordinarily pretend, but doth vtterly cut off and reiect that monstrous spreading out of haire which is so rifuly vsed of the most, & that sometimes none of their owne : so as it may be affirmed

B 4 that

that the making of pertuques and such like toyes pertaining thereunto, is become a verie profitable trade in manie parts of Christendome, and not least of all in England. Neither is that pretence and shift to be allowed of those, wh^t thinkē it a sufficient excuse, to say that they weare no other haire than their own, reserued from time to time for this purpose: b^t they must know, that as it best becommeth them to weare their own: so they ~~are~~ not to weare the same after their owne humour, but after the rule prescribed, and set downe in the word. The pretence of nobilitie or gentilitie in this excesse, is fleshlie, and no sufficient priuilege for any of whatsoeuer qualitie, for that toleration in thi: case is onelie current, which the Scripture alloweth. And we see, that the word is so far from tolerating the immodest frizeling and spreading out of haire in manie; as it expreflie forbiddeth it in all. I will not denie, but that as a comelie vse of al other attires is to be allowed in wo. men; so the haire also may be vsed in decent and orderlie sort, as the best disposed matrones, who are not addicted to fashions;

Pet. 3.3.

fashions, do weare the same: but that it should be laid out in such yncomely manner, as the compasse and greatnes of the haire, should exceede the compasse and greatnes of the whole head and countenance; seemeth not only monstrous, but also repugnant to al Christian modestie. The prerogatiue of gentlewomen extendeth to greater and richer things, wherein the difference of their estates, and degrees may better be discerned; and the greater honor and reputation will be adde to their dignities, of the best disposed; the farther they shall remooue this badge of *Dalila* from them. Which if they shall refuse to do, it may iustly be feared, that the Lord will without delay put in execution against the daughters of England, the sentence of his prophet Esay, long sithence pronounced against the daughters of Sion, and will make their heads *Isai. 3. 17.* bald, and take away the ornament of the slippers *18. 19. &c.* and the calls, and the round tiers, the sweete bals and the bracelets, and the bonnets, the tiers of the head, and the flops, and the head bands, and the tablets, and the eare-rings, the rings and the mufflers, the costly apparell, and the vailes and the wimples, and crissing pins, and

and the glasses, and the fine linnen, & the hoods, and the launes, and in stead of sweete sauors there shall be stincke, and in steade of a girdle, a rent, and in stead of dressing the haire, baldnes, and in steade of a stomacher, a girding of sack-cloth, and burning in stead of beautie. I haue beeene somwhat the more curious in this trifle, because it is a thing wherin women are most curious, and I hope I shall seem the lesse tedious, because idle huswives do spend so much time in decking and laieng out of this exrement. Thus are the verie haires of *Dalila* importunate.

I come next to hir forehead, where may be noted the very picture of impudencie and shamelesnes it selfe, whatsoeuer she speaketh, she blusheth not; whatsoeuer she doth, she changeth not colour; whatsoeuer is obiected against hir, she altereth no whit hir countenance; and no maruell, for *Quae semel verecundia limites transfiluit, eam bene & gnauiter impudentem esse oportet*: She that hath once passed the bounds of shamefastnes, must needs euer after be shameles. Why then should *Dalila* blush? Nay rather why should she not be bold, and set a good face on the matter? This lesson needeth not to be taught them,

them, they haue it at their fingers ends, and is so well practised of all *Dalilas*, as they dare with greater boldnes intrude themselues into the company of the best disposed matrones, the better therby to couer the blemishes, and blots of their name. These shameles foreheads dare to attempt any thing, because they feare not to betray them selues by their coulor. It is very true, that the face wherein there is any sparke of modesty, is easily stained, when the conscience feeling it selfe guilty of the least crime, is burthened therewith; and so is content to giue sentence against it selfe, euен with silence, according to the saying of the Poet:

Hoc quam difficile est crimen non prodere vultu:

O what a hard, and graceles thing it is,
Not for to blush when one hath done amisse.

But the forehead of *Dalila* is so flied and polished with impudencie, as being charged with any fault, yea although she be almost conuicted therof, yet carrieth the matter away with the boldnes of hir countenance, and sheweth not the least suspition of guiltines in hir forehead. If *Dalila* had not been notable impudent,

she

she could not but haue blushed to sollicite *Samson* so often to bewray a secret of that importaunce, or rather she might haue feared, that hauing once missed of hir purpose, he would haue smelled out hir diuelish and pernicious intention: but she had as little shame as honesty, and *Samson* as little sight, as vnderstanding, and being blind by loue, was also bereaued of that true iudgement & discretion, whereby he might easily haue discerned hir suttelties by hir forehead. Thus is the forehead of *Dalila* also importunate.

Let vs come one step lower, to the eies, being the place, as French Salust writeth, where Cupide hideth himselfe, and the gates whereby lust entereth. But the rousing eie is the certaine note of an inconstant and light minde, and you shall neuer see a *Dalila* without this note, for this is also a principall baite wherewith she taketh fooles, and hir wanton lookes, are so many hookes, whereby the simple are intangled. Herewith she is able to giue signification of hir lasciuious affection, although hir tong be silent, he needeth no other broker that is disposed to bargain with hir. By this glasse you may

may looke into the secrets of hir hart, and take a view of hir wanton dispositi-
on, whereof Demosthenes that famous
Orator, hath long fithens giuen vs ad-
vertisement by this sentence: *Oculi mo-
rum indices*: The eies bewray the maners.

And the scripture hath also discou-
red vnto vs in diuers places the poyson Gen.6.2.
which proceedeth from hence, whereof and 39.7.
it hath giuen vs admonition to take
heed, and forbidden vs in expres termes Eccl.9.5.7.
not to gaze vpon women. The Basilisque 8. & 42.12.
as we read, infecteth and killeth by a se- Mat.5.28.
cret corruption, issuing from his eie: and
Dalila like the Basilisque, by like infecti-
on, seafeth first on our affection, and then
priuile scattereth hir poison into the
better part, to the destruction (without
repentance) of body and soule. But this
difference is betweene *Dalilas* eie, and
the eie of the Basilisque, that the poison
of the one is not to be auoided, bicause
it infecteth the very aire; the other is void
of such contagion, if we can moderate
our affections, and turne away our faces
from hir wanton lookes. For although
Potiphars wife did cast hir eies vpon Io- Gen. 39.7.
seph, and daily sollicite him to commit 10.
wicked-

The portreture of Dalila.

wickednes with hir, yet Ioseph by the assistance of Gods spirit, was able to withstand hir lasciuious temptations, and to stop his eares against hir alluring and intising prouocations. This ought euerie good Christian to performe in like as faultes, and with Ioseph to avoide the company of Potiphars wife, and with Job to make a couenant with his eies, and with Dauid to praie to the Lord, that it wil please him to turn away his eies from regarding of vanitie. It is recorded of a certaine Philosopher, that finding himselfe subiect to manifold temptations by reason of his eies, he was not afraide to pluck them out; bicause of the continuall conflict which he felt in his hart by occasion thereof, but especially in respect of fleshly desiers, whereunto by the frailty of his nature he was inclined: and this he esteemed to be a present remedy, to take away the cause whereby his wanton appetite was stirred vp. But this mans action wanteth a great part of that commendation which otherwise it would haue deserued, if offering no violence to the members of his bodie, giuen by God to good vses, he would rather haue mortified

tified and brideled his affections. And yet this man liuing in blindnes , and ignorance of the true knowledge , shall accuse the wanton and licentious imps of our age, who are so far from turning away their eies from *Dalila*, that they feed their fancies, and nourish their affections euен with hir lookes, hauing eies full of adulterie , as it is in the second Chapter 2.Pet.2.14. of Saint Peters second Epistle. And although we find this precept in the scripture, that if our eie offend vs, we should Mat.5.29. plucke it out, and cast it from vs: yet is it not ment in the iudgement of the best learned , that we shoulde deprive our selues of that member, but that we shuld moderate, tame, and cut off that affection, which causeth our eie thus to offend, for otherwise the verbal and literal sense alloweth the Philosophers action before alleaged , and some other like tragicall and bloodie executions , done by heathen men, for some good respects, vpon their owne bodies.

Among other passions which *Dalila* is woont most liuely to expresse with hir eies, this is one , that she is able to command teares at all times, in great abundance,

dance, as a signification of some great sorrow conceiued, if she see that it may be a meane to mooue some commisera-
tion in him, for whom she laieth hir nets,
and so thereby to obtaine hir purpose.
But these teares are full of deceit, and are
powred into thy bosome to ouerwhelme
thy bodie with infinite miseries, and to
plunge thy soule also in perpetuall tor-
ments. If the Crocodile weepe : take
heed, he intendeth to denour thee : and
if *Dalila* powre out teares ; auoide hir
snare, or else thy destruction is neere. She
hath no more mercie than a Crocodile,
for how can she haue any cōpassion, that
is void of all true loue, and carieth deuo-
tion to nothing else, than to the satisfi-
eng of hir lust, and maintaining of hir
brauerie, by thy beggerie : wherein the
crocodile may seeme to be preferred be-
fore hir, bicause the nature of this beast
being rauenous, it is credible that hun-
ger enforceth him to this butcherie : but
Dalila being full, hath neuer enough, she
will not be satisfied, but like the horse-
leach cleaueth close to the skin, vntill it
be ready to breake : and yet in this the
horseleach also goeth before hir; in that
it

it sucketh nothing else, but the corrupt blood, and bad humours of grosse bodies: but *Dalila* sucketh out the best blood, euen our hart blood, and he escapeth well whose purse onelie paith for hir pride. Therefore bewise to follow the counsell of Salomon in the sixt of his Proverbes, *Desire not hir beautie in thy hart*, Prou.6.25. *neither let hir take thee with hir eie lids*, for ^{26.} because of the whoorish woman a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man. Thus are the eies of *Dalila* also importunate.

The nose may not be ouerpassed without some note. For this she prouideth hir sweete sauours and perfumes, wherewith she may not onely please hir selfe, but also thole that haue accesse vnto hir. Hir muskes and hir ciuets, to what purpose serue they? to perfume hir daintie nostrels: hir pomanders and hir powders, wherefore are they prouided? to delight hir daintie nostrels: hir flowers, and hir posies of all sorts, to what ende are they worne? to refresh hir daintie nostrels, and that she may be traced by the sent of those odours. And no maruell, for some of these daintie *Dalilas* would hardlie

abide the sauour of their owne corrupt bodies, if these other hot smels were remooued: a reason why they are so much in vse with them, and that of chaste matrons, verie few or none, do follow their example, bicause of the suspicion whereunto these perfumes are subiect, not that it is vnlawfull or vnseemely, for gentle-women of qualitie to weare them, but for that they are vnwilling to beare the note which ordinarielie accompanieth these smels. This being now a daies a verie comon speech in everie mans mouth: A woman then sauoreth best, when she smelleth of nothing. And Salomon among other notes of that light huswife, described in his prouerbs, maketh hir to vse this speech to the yoong man desti-

Prou.7.17. tute of vnderstanding: *I haue perfumed my bed with myrrhe, aloes, and cynamon: Come let vs take our fill of loue vntill the morning.*
18. Thus is the nose also of *Dalila* importunate.

The eares of *Dalila* are of like force, alwaies open to hearken if there be any fit for hir humour, and inquisitiue, where, and howe, she may best spred hir net to entangle them, and it is the best comfort
that

that can arriue, when any news is broght vnto hir that a foole is taken. It is in vaine to talke to hir of modestie, of grauitie, of temperance, chastitie, and such like vertues, which are the principall ornaments beseeeming a woman, she liketh not such discourses : but wanton songs, idle and prophane communication, full of all kinde of incontinent and intemperate termes, do best delight hir eares. Any thing that serueth to effeminate the minde, as musicke without measure (for with measure it is not to be disallowed) soundeth sweetely in hir eares ; herewith she lulleth hir peramours a sleepe, and so charnieth them , that although they are waking, yet sleepe they stil on the bed of wantonnes and securitie. Psalmes and Hymnes are banished the place where she resideth, such a consort is not agreeable with hir disposition, it will wake the children a sleepe, and so indeed it wil, she is not deceiued. I remember to haue read, that those which are stoong with a certaine worme called (if my memorie faile me not) Tarantula , are cast as it were into a dead slumber, by the force of the poyson , which admitteth no other

The portretture of Dalila.

remedie, than the sweet notes of musick, whereby the partie stoong is presentlie cured. And although there be manie other good preseruatiues against *Dalila*rs poyson; yet is there none more forceable, to awaken vs out of the dead slumber, wherinto she shall haue cast vs, than Psalmes, and Hymnes to our good God, which may serue as a counterpoyson to *Dalila*s inchaunting musicke. But to adde a little better grace to this little part, *Dalila* is also content to endure some pain, and to haue hir eare pearced, that some rich iewell or other ornament may be hanged therat, to serue in steede of a baite, or lure to drawe the bad dispossed vnto hir, according to that practise of Cleopatra, who by the like addition to hir other lures, may seeme not onelie to haue intised Antonius the rather to visite hir: but had also at all times a rich morsell in readines, to saue hir wager, when hir table should not be furnished with other chates, answerable to the forfayture. Thus are the eares also of *Dalila* importunate.

The cheeke of *Dalila*, (whatsoeuer hir naturall complexion is) are red for
the

the most part, not with blushing, for she hath not so much grace, but with painting and colouring. The other parts likewise of hir countenance though perhaps naturally crow-white, yet by art are made lilly-white, and there is such a correspondencie betweene the colours, as if you should not iudge hir to be some Hellen, you should offer hir great iniury. If you breath vpon hir face, you hazard hir fauor, bicause you alter hir fauor, or rather make hir ill fauored. The Sunne may not shine, the winde may not blow, the raine may not drop vpon hir cheeks: and why? the purenes of hir painted complexion will not abide it. I haue heard it cited out of an ancient and graue writer, who asketh this question of the painted dames of his time, with what face they durst thus to colour their faces? Their faces giuen vnto them by **GOD**, their faces made according to the perfection of his workmanship, perfect, absolute, and without all controlement; and to adde to that by art, which no art was able to make, much lesse to correct or amend: so as he maruelled how they could imagine God would ac-

knowledge them for his workmanship, at the last day, hauing so much disguised, and altered them selues, from that color and complexion, which it had pleased him in their creation to bestow vpon them. A perfect Painter, Caruer, or other like artificer, hauing drawen a portretture, or carued an image, is able to iudge, and to know his owne worke, so long as it remaineth in the state wherein he first made it ; but if a bungler, or some simple grinder of colors, shall flubber ouer the same with new shadowes, new deuises; how is it possible for that Painter, after some few yeeres, to know the picture ? But God who searcheth the raines, and looketh into the most secret corners of our harts, is able to know these *Dalilas*, but will not acknowledge them to be his, who forgetting them selues and their duties towards their maker, are not content with that naturall color, which in his diuine iudgement seemed best for them. Thus are the cheeks, and color of *Dalilas* whole countenance also impertunate.

We are now come to that part which is of greatest force, and whereby *Samson* was

was especially forced to vtter the secrets of his hart vnto *Dalila*, viz. hir mouth with the appurtenances, which being the principall instrument touched in the text, and described more at large by Salomon; it shall be meete to enter into a more particular consideration, of the dangerous effects which it worketh, and of the manifold dangers, whereunto it maketh men subiect. We had in the beginning of this discourse an imaginarie forme of speech which might seeme to haue beene vttered by *Dalila* vnto *Sams-
son*, wherein I easily beleue, that I haue not set foorth the one halfe of that grace, of that earnestnes, of that sweetenes, of those amorous gestures, affections, and passions, which it is likely *Dalila* expref-
sed. In the processe of this historie, it ap-
peereth, in the first place, that she dealt with him in the kindest termes she could, *Tell me I pray thee*. In the next, she tem-
pereth hir speech with an vnkinde expo-
stulation: *See, thou hast mocked me, and told me lies*, and yet once againe she praieth. In the third place, she praieth him no more, but taketh a more round course; *Hitherto thou hast beguiled me, and told me lies*.

Judg. 16.
verse 6.
Verse 10.
Verse 13.

told me lies, tell me how thou maist be bound.

Verse 15. At the last she becommeth impatient,
and entreth into termes of passion. *How*

*canst thou say I loue thee, and thy bart is not
with me?* Besides, it is added that she is

Verse 16. importunate, and importunate continually, and vexed *Samsons* soule to the death.

Thus we see how bad women can play the good orators, and plead their causes with great cunning. If one way will not serue, another shall be found out; if sweete words alone will not preuaile,

then let some fower expostulation be added: if both will doo no good, then more passionate termes, and coniurations may take effect. And thus, with this

kinde of charme was *Samsons* mind distraeted, as appeareth in the text, that his foule was pained vnto the death, such force had hir words, such deepe impres-

sion did hir importunate intreaties make in his hart. If he be but a common friend, nay a stranger vnto vs, that with

kinde and louing speeches craueth our assistance, and fauor in any reasonable cause; we should thinke our selues void of common humanitie, if we should not

condescend to his petition; but much more

more would we condemne our selues, of more than inhumanitie, if we should denie a request of some importance to the partie towards whom we carry an extraordinarie affection. And therefore it is no marvel if *Samson* were thus perplexed, whose hart was wholy in *Dalilas* possession, or rather, (such was his infirmitie) in hit hart.

Vnder sweete honie sometimes lurketh much poison, and vnder fawning words, is hidden no lesse deceit, and he swalloweth a deadly hooke, that taketh not good heede to this baite. There is no treacherie more dangerous, then that which is masked with a shew of amities and words, are so manie swords, vnlesse the hart and toong doo concurre togither, and the one vtter truly, that which the other meaneth sincerely. We cannot looke into this part; it is the onely office and property of the Lord, to see the secrets which lurke therein, and therefore it falleth out, that so many are deceiued by the trust which they repose in the treacherous. The Phisition to make his bitter pills the more acceptable to his patient, wrappeth them in sugar, and by that

that meane beguiling his tast, the pils
are the more willingly receiuied : so they
that intend mischiefe in their harts, will
like cunning Phisitions, make such a
confection, as their words shall seeme
more sweete than hony, whereby they
will the more easily effect their wicked
purposes. But the Phisitions pollicy pro-
ceedeth from the tender care he hath of
the health of his patient, whose stomach
without some helpe will not brooke the
bitternes of the medecine : but treache-
rous *Dalila*, applieth hir flattering spee-
ches to no other end, than to snare him
towards whom she pretendeth loue, and
to compasse hir wicked deuises more
freely without suspition. But the poore
bird is soonest deceiuied, when she giueth
ear to the foulers call : and the seely fish
that taketh the bait, receiueth therewith
also his bane. If Argus harken to Mer-
curies pipe, Argus hundred eies will
soone be ouertaken with sleepe, and
Mercuries swoord readie to cut Argus
throate. The Syrens songs are sweete but
deceitfull, and they them selues are no-
thing else then the images of so manie
Dalilas, Maidens vpward, and of great
beautie,

beautie, but monsters vnder the water, and like ouglie fishes: faire in shewe, and sweete in shewe, but in deede foule, most bitter, and rauenous creatures. That which is faire in them, is set foorth to the view, to allure: but their deformities are hidden, least they should deter: and therefore Vlisses like a wise and discreet man, is said to haue stopped his eares at their songs, and to haue caused him selfe to be bound to the mast of his ship, thereby to avoid their alluring prouocations and enchanting songs, like Psa.58.4.5.
vhto the Adder, which stoppeth hir eares, and refuseth to heare the voice of the charmer, charme he neuer so wisely. We are by nature credulous, and therefore easily induced to beleue pleasing speeches: we are also by nature corrupt and vicious, and therefore apt to embrace pleasing things. But let vs make this profit of this poetical fable, that we neither beleue rashly intising words, nor embrace foolishly delightfull vanities, but to stop our eares against *Dalilas* perswasions, and if she be in deede a *Dalila*, aswell to distrust, as to denie hir flattering requests.

That

That olde subtle Lion, of whom we
read in *Aesops fables*, had (no doubt) de-
uoured manie beasts, which partlie of
pittie, partlie by intreatie visited him
in the time of his dissembled sickenes;
but the foxe was not so easily inuited to
his bloodie caue, he had craft enough to
looke into the lions deceit, and looked
before he lept, he sawe manie steps lea-
ding into the den, but none coming
from thence, and therefore wisely with-
drew his foote at the first entrance: so
ought we to take heed, that *Dalilas faire*
speeches allure vs not to hir den; from
whence being once entred, it is as harde
to finde passage, as it was for the small
beasts to escape the lion, or for those
poore wretches who wandring in *Dedalus*
Labyrinth, were soone deuoured of
the hungry Minotaure. It is easie to de-
ceiue one that wanteth experiance and
iudgement, but he that is godlie wise, wil
way circumstances, and consider manie
things before he giue credite to smooth
speeches, viz. what the partie is that al-
lureth, what is required of hir, how ne-
cessarie, and expedient to be granted,
and what may be the issue and entent of
the

the same. This if *Samson* had thought vpon, he would never haue yeelded to *Dalila*'s temptations, how sweete soever hir requests were, or how sower soever hir expostulations, for he might thus haue reasoned with himselfe, vpon those circumstances: what is this *Dalila*? A harlot; what is a harlot? an inconstant and light huswife, of an ynserted affection, as apt to entertaine any other, as my selfe; of whose loue I cannot promise vnto my selfe any assurance, and therefore why shold I trust hir? Againe, she is a Philistine, or at the least a fauourer of them: they are mine enimies, and seeke my life: she hath now thrise practised to trie my strength, & she is yet stil instant, in what case had I been if I had told hir the truth at the first, and if the Philistines had indeed been at hand to set vpon me? Therfore why shold I trust hir? To what purpose shold she be thus inquisitiue to know this secret? It can profit hir little, if indeed she loue me, and it may much hurt mee; if she dissemble, nay whether she loue or dissemble, it may be manie waies preiudiciale vnto me. Therfore why shold I trust hir? She is a woman, therfore

fore weake, she may be corrupted with gifts, intreated with promises, compelled with threats to reueale the same: nay she may be made an instrument to bereave me of this hidden vertue, and therefore I will not trust hir. If *Samson* had thus resolued; he might haue saued his haire, his eies, his life, to many good seruices, for the aduancement of gods glorie. But *Dalila* seeing the aduantage which she had gotten by his credulitie, yeeldeth not an inche, but is rather the more importunate. She giueth not ouer at the first repulse, nor despaireth at the second, but presseth him with all earnestnes the third and fourth time, *tell me, tell me, tell me, tell me*. Wherin we may obserue the great diligence of the wicked in their enterprises, and how the hope of successe at the last, mooueth them to attend the same with patience. It was a greater conquest to ouercome *Samson*, than all the Philistins were able to performe, and therefore besides the glory of the victorie the expectation of reward might somewhat mooue hir to put in execution hir desseins by al possible meanes. This she was sure of at the least,

least, to please those that had set hir a worke: and this (no doubt) was a spur to set hir forward in hir treacherous proceedings, and not to desist vntill the end. This might teach the godly disposed this good lesson, to vse like diligence in their better resolutions, and not to faint or to be dismayed, when their endeuors haue not presently their wished effect: and withall to consider, by what means they may deliuere *Samson* from the importunitie of *Dalila*, and saue not onely his haire, but also his head and soule from destruction. But as we are very impatient in the expectation of good things: so are we no lesse slacke in the performance of these good offices towards our brethren: the one, a note of distrust and diffidence in Gods goodnes: the other a signe of small charitie and affection towards the straying sheepe: and therefore the successe of our actions, answereth not for the most part, vnto our hope, because the same is carnal, and respecteth onely the satisfieng of our owne wants, and not the setting foorth of Gods glorie, and benefit of our neighbor. The like example of patience, and earnest expectation,

tation of successe in hir amorous attempts, is to beseeme in Iosephs mistris, Gen.39.10. who is said in Scripture to haue tempted and prouoked him daily; but she wanted *Dalilas* force to perswade, because Ioseph had more grace than *Samson* to resist, but this is certaine, that she wanted no good will to compasse hir wanton lust. But that Iosephs mistris is so diligent, *Dalila* so earnest, and both so patient, in their wicked enterprises, may be the lesse woondred at, because their father the diuell, spared not to give our Saviour Christ three feuerall assaults, and would not give ouer vntil Christ had said vnto him:

Mat.4.10. *Avoid Sathan.* Which teacheth vs, that if we looke to escape the danger of the temptations of the diuell, and his ministres, (of which traine *Dalila* is a principall officer,) we must not harken to their sweete woords and allurements; whatsoever the diuell cast before vs, we must not snatch at the baite, whatsoever his carnall members promise and profer vnto vs, we must not accept therof, though he saie: *All these will I give thee, that is, all the kingdomes of the world, and the glorie of them:* though they offer to giue vs full possession

possession of their bodies, and all that is theirs : yet shall it be good for vs to suspect them, their gifts, & whatsoeuer else proceedeth from them, for you shall find that all tendeth to mischiefe. If you open Pandoras boxe, you shall finde it full of al kind of miseries : though Pallas gine hir wit, Venus beautie, Mercurie craft and eloquence to perswade Epimetheus : though hir boxe be neuer so costly, never so curioslie wrought, yet when Epimetheus hath opened it, hee shall finde therein most fearefull things ; yea he will wish he had neuer touched the same.

But *Dalila* doth not onely glozeth with hir toong, but close also with hir lips : which propertie we find set foorth in Salomons Proverbs, in these words ; *Sosbe caught him, and kissed him.* But although Iudas kisse his master, it is not for anie deuotion or affection towards him, but rather a note of his treacherous resolution to betraie him : though Iudas saie ; *Haile master, and intertwaine him with like speeches of dutie,* yet is it but a watch word, whereby he hath concluded to giue significatiō to the Iewish blood-suckers

D suckers

Prou. 7.13

Mar. 26.48.

Mar. 14.45.

Luk. 22.47.

suckers to apprehend him. But *Dalila* is noted in the saide place to play a Iudas part not onely in this , but also in a pretence of holines, as some haue obserued in these words : *I haue peace offrings : This day I haue paide my vowes ;* so as it appeereth, that the vilest and most vicious abiects, maske their wicked actions with a shew of holines , and that they are loath to make their lothsome conuersation publikely knownen, howsoeuer they prostitute their bodies priuately at home : which kinde of hypocrisie , added vnto the ouglines of their other abominations, doth fill vp the measure of their sins, to their vtter confusion and destruction. Take heed therefore first of *Dalilas* alluring speeches; but in any case take heede that she do not catch thee; but especiallie take heede that she do not kisse thee. Thus is the mouth, lips, and tong also of *Dalila*, aboue all other parts importunate.

By the whole countenance, you may giue more then gesse of the inward disposition of the minde; *Vultus index animi :* and that painter hath attained the principall point , that hath drawen the iust

iust proportion of the face.

The armes, and hands of *Dalila* serue to manie purposes; they are in stede of hookes and bandes, to holde fast those whom they haue, or would intertwaine: Iosephs mistris before alleaged, espieng fit oportunitie for hir purpose, (if Ioseph Gen.39.12. would also haue been at leysure) caught him by the garment: but Ioseph left the same in hir hand, and fled, he would not be taken. Whereof this lesson ariseth, that being brought into like straights, we should rather flee their wanton im-brasings with the losse of some smaller things, than yeeld our selues into their hands, to be reserved to great dangers. In the Prouerbs we find, that the honest woman there mentioned, *Came foorth*, and met hir foolish paramour, *and caught* Pro.7.13. ^{22.} *him*: but he not so wise as Ioseph, followed *hir, as an oxe that goeth to the slaughter, and as a foole to the stocks for correction:* in which words, the butcherly crueltie of bad women, is in some sort represented vnto vs. That *Dalilas* hands, are bands, the Preacher in his seuenth chapter affirmeth, and *Dalila* hir selfe, in this action also confirmeth it. Now as he that is bound Eccle.7.28.

is depriued of the free vse and libertie of those parts wherewith he should helpe himselfe : so he on whom she hath once laide hir handes, and whom she holdeth fast in hir armes , hath lost the libertie not onely of his bodie , which is at hit commandement ; but also of his minde, wherein with hir , sathan chalengeþ his part. But she hath yet another vse of hir hands ; she can embrace *Samson* with the right hand , and pick his purse with the left; and when all is gone, thrust him out of the dores with both : A practise verie common with *Dalila*, and they are hir best guests that bring full bags : and the prodigall childe who careth little for his money, and is content to fill hir neuer full hands , is best welcome vnto hir. Thus are the armes and handes also of *Dalila* importunate.

In other things I will not be curious, bicause according to hir variable and inconstant minde, she changeth hir attire daily. This onelie note out of the prophet Esaie, that *Dalila* is hautie, and walketh with a stretched-out necke ; a signe of great pride : minseth as she goeth ; an argument of as little chaftitie : and tinkleth

leth with hir feet; a token of no lesse vanitie. And if anie apparell can be imagined to be more lasciuious, more wanton than another, giue it to *Dalila*: the lightest best for hir, and the vainest best beseemeth hir: for *Dalila* will be sure to weare the lightest and the vainest: vnlesse for a purpose she pretend some holines, for under the gowne somtimes is hidden much hypocrisie, and vnder the gowne lurketh also much contagion and corruption: much like vnto Mausolus tomb, and other statelie monuments of mightie princes, which carie a shew of great beautie in outward appearance, and are verie curiously carued, painted, and gilded, but within them is nothing els to be found, than a few rotten and putrified bones.

Although I had Argus eies, or the quicknes of Linxes sight; yet were I not able to looke perfectly into the inward parts of *Dalila*, and to discouer all the secrets of hir hart, wheroft this former discourse hath yeelded but a nigardly scantlin. And although I haue endeuored to draw hir whole counterfet in some rude colors, thereby in some sort to expresse

the force of hit importunity, and importunate practises : yet the whole is lesse than the foote : which if a skilfull painter would take in hand, as he did, that drewe the picture of Hercules by the print of this onelie member : doubtles *Dalila* would be (as indeed she is) a most vglie monster. Thus is the picture which I vndertooke to drawe, according to my poore skill, finished : wherein with each outward part, I haue glaunced at *Dalilas* inward disposition, and described in briefe termes the maner of hit behauour; adding such caueats by the way, as seemed fit for the place : although haply following some other order and method in this discourse, according to the course of the text, the notes which occur might haue beene better placed.

NO W we haue considered of *Dalilas* importunitie, it remaineth that we looke also into *Samsons* frailtie. Where first it needeth not to seeme strange vnto anie, that *Samson* being so strong a man, should be ouercome of a woman : for this resistance required rather the inward force and vertue of the

the mind, than any bodily strength: *Samson* had ynough of the one, but by resisting the spirit, and yeelding to his fleshly appetite, seemeth to haue quenched and extinguished the other. Is it any maruel, if in a citie, castell, or other place hottie assaulted, the conquest is easily gotten, when the captaine is content to betraie himselfe, and when the enimie is voluntarily admitted within the walls, and intretained in the towne with fauor; or when the captaine is loth to yeed the fort, and yet will not betake himselfe to his weapons to repell the enimie? This is the case of *Samson*; *Dalila* his enimie lieth in his bosome, and lust and concupiscence like a traitor lurketh in his bowels: so as within and without he feeleth a double assault. But the forren enimie is easily repelled, if the domesticall be strongly repressed: and this should haue beene *Samsons* first care, to bridle and temper his affections, which carred him with violence into these lasciuious actions.

The lust of the flesh is an old rebellious guest, intretained long sithens by our father Adam, and hath euer sithens

The bridle of lust.

cleaved fast vnto vs, and will be as bold
a tenant with our posteritie. He admitted it, and we must moderate it, for vt-
terly expell it we cannot; will we, nill we,
it will dwel in vs: but we must take heed,
that it raigne not in vs; it is an insolent,
and bloodie tirant , if it be once suffred
to beare sway, and therefore the Apostle
giueth vs this brotherly admonition, or
rather in brotherly sort he praieth vs; *To
abstaine from fleshly lusts which fight against
the soule.* He saith not, which contend
onelie, which striue, or which make anie
light skirmish; but which fight, and as it
were wage battell ; and that not against
the bodie, but against the soule. By figh-
ting, it appeereth that it is no white-li-
uerd soldier, but a strong and stout cap-
taine, and therefore it behoueth vs to
arme our selues. By fighting against the
soule, argueth his malice, and sheweth
the danger wherein we are, if we make
not strong resistance. The wounds of
the bodie are oftentimes by the skill of
expert Surgeons, curable, although the
stroke be verie deepe:but the wounds of
the soule admit no plaister, if once the
enimie haue vs in his power. Satan is
bloodie,

bloode, and void of all compassion, and therefore will hold fast, and will not faile by a continuall suggestion of wicked lusts, lasciuious cogitations, and lewd actions, to wound the soule more deepe-ly, that he may bathe himselfe in our blood, and take full possession of this better part.

Now the fight is the more dangerous where the enimie is domesticall, and in the same bodie with vs : Lust is a dome-sticall enimie, and by this occasion is priarie to all our resolutions, acquainted with our counsels, looketh into our delibe-rations, and hath manie subtle coun-selers to minister matter, to preuent whatsoeuer shall be concluded by the spirit against it, and ceaseth not to practise to betraie our bodies to *Dabla*, and our soules to the diuel, and therefore the fight is dangerous ; the resistance very hard. *The spirit (faith our Sauior) is willing, but the flesh is weake:* noting the pre-heminence which the one obtaineth a-boue the other. And S. Paul confesseth, that *To will was present* with him, but he found no meanes in him to performe that which was good : whereby appee-reth

Mat.26.4

Rom.7. 1

reth that concupiscence and lust hath great force euen in the regenerate, and such whose names are entred into the booke of life.

But how shall this tameles colt be bridled and subdued? By no meane better than by resisting the first temptations : by cutting off the occasions, which allure vs to this lower-sweet sin. If *Samson* had auoided the first baite, it is likelie he had not swallowed the second : if he adg. 16.1. had not entred into the harlot at Azzah, he would not so soone haue been taken with *Dalila*, for when God seeth that we forsake him; he also leaueth vs, and giueth vs ouer to our inordinate lusts : and as we haue shewed our selues rebels against so good a God : so they play the tyrants ouer our soules, and striue to carrie vs headlong to the pit of destruction. He is a bad soldier that yeeldeth at the first assault, naie he is a traitor that doth not defend the fort committed vnto him, euen to the death. Our fleshly lusts are heerin like the Crocodile, if we flie, they triumph : but if we persecute them, they yeeld, and are cooled : not to represe them is dangerous ; to giue them
the

the least libertie , is to conspire with them ; and wholie to yeeld, is as it were to cut our owne throats .

To giue place to one allurement , draweth on another , and sinne stealeth on secretly , and ouertaketh vs vnawares : it is like the snake which hauing gotten his head into any place , will easilie draw in his whole bodie . The corruption of our nature inuiteth vs to harken to euerie pleasing vanitie , and the weakenes of our nature is vnable , and our slacknes unwilling , to denie our selues those delights which the flesh desireth : but the aduersarie is both diligent to practise , and subtil to compasse his desseins , and hath great power also to put them in execution . And therefore let this consideration ,(if nothing else) mooue vs to put on a ful resolution to resist the first temptations . And we must not onely resist them at the first , but if we are so vnhappie , that they once preuaile against vs , we must haue a godlie care to cut them off betimes , before they grow to farther strength : we may not foster and nourish them , which were as foolish a part , as if a man should make much of a dangerous disease ,

disease, and study as well by intemperate diet, as other riotous exercises, to intertwaine and increase the same: as if a gowtie man, should eate slimie and corrupt meats; or one subiect to the dropfie, should take in his cups freely, and as it were ouerwhelme his bodie with drink, without respect to the nature and qualite of his disease, whereunto this strange diet is cleane contrarie. But we must rather vse all moderation; like vnto those who fauoring their health, do acquaint their bodies with temperate exercises, eate holesome meates, and rather vse meanes to prevent sicknes, than to make themselues subiect thereunto. I reade of a fish, that carrieth the name (and woorthily) of a sea foxe, who feeling him selfe deceiuued by the fishermans baite; standeth still, striueth not with the hook; but taking hold of the line, byteth it in sunder, and is content to swallow it into his bowels, which being large inough to receiue the same, without farther danger; he deceiueth the fisherman, saueth his life and escapeth. This fish teacheth vs this good lesson, that although our fleshlie lust cause vs to swallow *Dalilas* hooke,

ooke, yet finding into what danger we haue brought our selues therby, we must stande still, like the fish, that is, wee must not proceede any farther in our wantonnes: but we must cut off the line, that offereth this bait; that is, we must reiect *Dalila*: we must temper our affections, and rather swallow the hooke; that is, endure some small inconueniences, and so escape farther danger; than to giue hir leaue to strike the same into our throat, and so to hold vs in perpetuall flauerie, and bondage to hir wicked appetite, to the hazard of our bodies and soules. But this is indeed a hard conflict, and the flesh will not patiently hearken thereunto, nor yeeld it selfe vnto the subiection of the spirit, howsoeuer the danger be apparent. Medea could see many inconueniences in hir matter of loue, with Iason, and she could confesse this much: *Video meliora,probóque*: but hir carnall affections would not suffer hir to follow that good way, which onely naturall reason (for she was a heathen) shewed vnto hir. We are in the same predicament with Medea, and our fault is much greater than hirs, bicause we haue a more diuine

Sam.ii.

3, 4.

erse.15.

erse 27.

divine and Christian knowledge: we see, and allow of better things, (as Medea faith) but imbrace & practise the woorst: we see the dangers and hazards, hanging ouer our heads, if we obey our lusts; but yet we follow them with great grediness; by meanes whereof, we run into infinite errors, and sticke not to heape sinne vpon sinne, that we may the more liberally enjoy our pleasure, whereof we haue an example in David. David first saw, then lusted, next ycelded, after practised, and so to most filthie adulterie, was added horrible murder, the cause of the Lords heauie displeasure against him. It had been well for him, if he had not seen, and he had been happy, if he had not assented to his lustyng eies: but heerein he was most miserable, in that he sought to fulfil, and satisfie his lust. So little beginnings, ende with tragical excutions: A sparke of fire neglected, maketh a cole, and a cole not extinguished, engendreth a great flame, which spareth no more the stately towers of princes, than the poore cottages of pesants. Lust is this sparke which lurketh in our bowels, if we yeeld neuerso little thereunto, it becommeth

a cole, and if we adde any farther matter, it groweth to a flame, which wasteth and consumeth, first our bodies, and then yeeldeth (without repentance) both body and soule to the inquenchable flames of hel fire. A little seed, or plant maketh a great tree; & as out of one stocke spring many boughes, & out of those boughs many branches, & out of those branches many twigs, so as the tree becommeth tall, large, and spreadeth verie far: so out of one affection, not refisted, proceed manie vices, many horrible and grieuous sinnes. Thus couetousnes hath manie companions; extorsion, vsurie, oppression, grinding the faces of the poore, corruption, with manie other attendants. Thus a little choler nourished, bringeth foorth wrath; wrath, hatred; hatred, murther; and murther, without repentence, desperation: heeroft Cain is an example. Thus lust engendreth liking; liking, longing; longing, practise; at last adulterie is committed, and perhaps couered also with murther, if murther may be couered: heeroft Dauid is an example; but Dauid found mercie, repented, and was saued. But the difference in this compa-

comparison may be this, that the twigs are lesse than the branches, & the branches than the boughes; but the growth and increase of our affections is cleane contrarie: it serueth therefore especiallly to this purpose, to shew vnto vs, that there is no sinne which goeth alone, and that one sinne nourished groweth mightily, spreadeth far, and carieth vs as it were into a maine sea of desperate wickednes: and therefore as it standeth vs vpon, to withstand the beginnings: so to labor to cut downe this plant of sinne which groweth within vs, that it may not ouer-spread the soule. If thy gazing eies haue stirred vp thy gadding minde, rest there; consent not to thy filthie appetite: or if thou be so vnhappy, by the frailtie of thy flesh to yeeld cosent, yet in any case forbear to practise, least hauing thus polluted the temple of the Lord, he depart from thee, and giue thee ouer to all vncleanness. If thou feele thy selfe ouercome with choler, leaue there; let not wrath ouertake thee: or if thou be so vnhappy, that it proceed thus far; yet let not the sunne go downe vpon thy wrath, least hatred mooue thee to meditate

rate vpon mischiefe in thy bed, and so thou be drawen to commit some blou-
die action.

This course is to be taken in the sub-
duing of all other affections, which may
be fitly compared (in my poore opinion)
to a wild colt, for diuers consideracions.
First, as the one must be broken, so must
the other in like sort be bridled, other-
wise as the one will carie his rider head-
long, he careth not whither, without re-
spect of the steepnes of mountaine, or
depth of river, to the destruction of them
both; so the other will violently carie vs
into al mischiefe, without heed or regard
of the manifold dangers, wherunto that
violent course is subiect. Next, when by
the industrie of the rider, and strength
of the bridle, this colt shal be compelled
somewhat better to knowe himselfe; it
shall be meet to acquaint him often with
the bridle, and not to pamper him in the
stable, without any farther exercise: so
it shal be expedient for vs, when we haue
brought our affections to some measure
of conformitie, not to rest there, and
giue them a time of libertie; but to labor
wholy to subdue them without intermis-

E sion.

sion. And as by this exercise and good managing of this colt, you shall easily at the last rule him with the bridle, terrifie him with the rod, and set him forward with the spur: so hauing once conquered these rebellious affectiōs, by such means as shall be presently declared, you shall afterward rule them without any great difficultie, and by discretion and good gouetnment, bring them to a verie good temper. But still remember this, that a strong headed horse, that is, our vnrule concupiscence, hath neede of strong rains : and to a slow jade, that is, to our backward & dull nature in good things, the rod and spur shall be verie profitablie. The combat of Hercules with the giant Anteus doth also represent vnto vs the nature of our fleshlie affections, and sheweth in what sort we are to deale with them. First, Anteus is strong ; so are our affections : Hercules applieth all his strength to ouercome Anteus ; so ought we to subdue our affections ; Anteus will not forgo his hold, but cleaueth close to the earth from whence hee receiueth strength ; so do our carnall affections, they cleave fast vnto our earthlie bodies, where

where they are fostered and nourished : Hercules laboreth this one thing especially, to ouercome Anteus by lifting him vp from the earth ; so must we labour to conquer our affections by mortifieng of them, and lifting vp our minds to heauen : Hercules after a long combat, having gotten aduantage, crusheth Anteus in peeces , and spareth not his life ; so must we strue in such sort to crucifie and tread our carnall affections vnder foo'e, that they may not be able to rise, and rebell any more against our soules.

We must deale with them as wise princes do with factious subiects, or as good surgeons do with rotten members; cut them off : otherwise, as one factious and seditious subiect seduceth manie; as one rotten and putrified member corrupteth manie : so one affection stirreth vp another, and gathering strength maketh such mutinies against the soule, as will not be repressed.

But how shall we auoid the first temptations ? How shall we cut downe the spreading tree of our fleshlie affections ? With what bridle may this colt be best tamed ? With what weapons may An-

teus bee subdued and conquered ? By these : the sword of the spirit, which is the word of the Lord; earnest and hartie praier; auoiding opportunitie of time and place; honest and lawfull matrimoni; which are all so manie axes, to lop downe the branches of lust and concupiscence, so manie snaffles to hold in the head of this wild colt, & so many strong weapons to withstand the assaults of the flesh, and such as are prescribed vnto vs in the word. Therefore, when we feele our selues touched with the flattering prouocation of our concupiscence, wee may not consult with the flesh, but wee must haue recourse to the Lord, & craue his assistance by earnest praier, that it wil please him to mortifie olde Adam, and that these rebellious and obstinate passions may be remoued. We must acknowledge our owne infirmitie and weaknes, and seeke for strength at his hands ; we are not able to wrestle with Satan; we are not able to conquer our owne flesh : *It is God that gineth both to will and to do,* and without his diuine assistance we can do nothing. When thy flesh therfore rebelleth, oppose Gods spirit ; it is a strong buckler;

buckler : when thy affections are mutinous, and band themselues against thy soule; oppose the compleat harnes which Ephes.6.17 S. Paul deliuereþ vnto thee. If Sathan tempt thee with fleshlie desires ; saie vnto him, it is written, *Thou shalt not commit Deut.5.18. aduicerie.* If thy flesh prouoke thee to yeeld to Sathans suggestions; make answer, that *Thy bodie is the temple of the holie 1.Cor.6.19. Ghost: That euerie other sinne is without the verie 18. bodie,* but this filthie and abhominable sinne is within thy bowels , and most horribly defileth Gods temple : Say that Christ is thy bridegrome, and hath Mat.25.1, giuen vp his bodie on the crosse, that he might preserue both thy bodie and soule to those euerlasting ioies, which he hath prepared for his elect. Thus learne out of the word, what thou oughtest to do in these assaults, and praie withall that thou maist put these wholsome instructions in execution. God hath promised to heare and to grant those petitions, which tend to his honor, and which we aske in faith : *He will not the death of a sinner, but that he should be converted unto him, and live.* If our earthlie fathers grant vnto vs good things for the benefit of our

Eze.18.32
Luke.11.11

Psa.119.73

Gen.1.26.

7.

Sam.12.

3,

bodies, when we aske them : how much more will our heauenlie father performe our godlie requests , which are referred to our soules health ? And as our earthlie fathers are sorie to see their sonnes by the loofenes of their conuersation, fall into anie extremitie : so no doubt is the spirit of God grieued, to see the worke of his hands, which he hath made and fashioned in all perfection after his owne image, to fall awaie from him ; and of his tender mercie and compassion calleth him home, and restoreth him againe to his fauor : So he called Dauid, when by true repentance hee acknowledged his hainous offences, and wiped awaie the deepe staines which his vglie sinnes, first of adulterie, and then of murther, had made in his soule. And these are the principall weapons wherewith our fleshlie lusts are subdued.

Some others there are, which are not a litle also auailable to preserue vs from the snares of *Dalila*; namely the auoiding of oportunitie of time and place. Lust is increased by looking , & lust with looking, engender good liking : Dauid Sam.11.2 looked from the roofe of his pallace, and

and lusted, and liking, rested not vntil he had satisfied his lust. Auid likewise the companie and conference with *Dalila*, 33.1
for bad communication corrupteth good maners , and bad companie , maketh vs also bad companions. He that taketh fire in his bosome , must needes finde his clothes : he that goeth vpon coles, cannot choose but burne his feete: it is hard to touch pitch , and not to be defiled : one scald sheepe, corrupteth a whole flocke , and to be but neere to a nacie contagious place, is verie dangerous. What greater contagio than that, which not onely infecteth the bodie with monstrous diseases ; but also ladeth the soule with greeuous sins, and maketh both to become so vglie, as man sometimes cannot know the one, and the Lord refuseth to acknowledge the other? The confederation of these things are forcible in euery well disposed mind: and me thinks, though the wicked will not auoide the companie of *Dalila* for the Lords sake, nor for their soules sake : yet they should haue some regard at the least to their bodies, and be deterred from this bad conuersation,in respect of the grieuous con-

ragion, wherunto they are oftentimes subject by accōpanieng with *Dalila*. This also were a profitable meditation, for such as feele their corrupt nature to delight in such company: what is *Dalila*? What profit shall I get by hir? What are they that resort vnto hir? What hath hapned vnto others by hir? To what purpose go I vnto hir? What is it that prouoketh me to visit hir? *Dalila* is a vicious & bad woman: No profit is to be expected, but rather certain losse from *Dalila*: she is a companion for all commers, & those the scum of the earth, Russians, Roysters, and such like infamous persons: this man was wealthe before he fell acquainted with hir; now a begger: that man had his health before he frequented hir companie; now worse than a creeple: lust entiseth me to visite hir, no true loue or deuotion towards hir, it is nothing else that carrieth me so far from common reason and dutie, but the satisfaction of my fleshly desires. These fewe things well weighed, woulde easilie make vs to abhor and detest the companie of *Dalila*, and to saie with Demosthenes: *Nos emam tanti paenitere*: I will not buie repentance so dear.

Idlenes

Idlenes must also be auoided by him, that will suppresse his fleshlie lusts. : *Res age, nunc eris*, saith the Poet; Be doing somewhat, and thou shalt be safe. If *Samson* had followed the course which he had once embraced to subdue and conquer the enemis of the Lord: *Dalila* had never subdued nor conquered *Samson*: if *David* had not gazed idle from the rooſe of his pallace, it had not entred into *Dauids hart*, to defile *Bersabe*: while *Hercules* busied himself to cut off *Hydras heads*, *Hercules* had no minde vpon any minions: but when he gaue ouer to performe like actions of honor & valiant, he fell into wretched *Omphales lap*, and became a flauel to hir, and his owne affections. If he had considered with what difficultie the growing heads of *Hydra* were cut off, and how they still increased, vntill he had dispatcht them al at once; he would haue made that profitable application, which some others since haue done, that it is in vaine to conquer one affection, vnhlesse we tame and bridle them all.

Nowe I cannot subscribe to our *Papists* doctrine, that forbid marriage vnto some

some men, which is a present remedy ^{en. 2. 18.} to all, to auoide the snares of *Dalila*; a doctrine flat contrarie vnto the institution of the Lord in Genesit the second and eight Chapter: as also against the doctrine of Christ and his Apostles in manie places. But it is no strange matter, that they are enimies to marriage, who are so good friends vnto *Dalila*, and haue her at their commandement. He that wil but looke into Stephanus french Apologie for Herodotus, shall finde such stuffe confirmed by credible circumstances; as he will easily be induced to detest this papisticall position. And who can remember that butcherlie execution, of so many thousands of poore infants, whose heads were founde in pope Gregories ponde; and not abhor those lecherous shaelings and this their doctrine? And if in Gregories ponde were found so many thousands: how many millions may we thinke might haue beene founde at that time, before, and since, in other like places of the world, where these fat and idle caterpillers are woont to reside neer about their minions? Mariage Isaie is lawfull in all, bicause God hath ordained it,

it: and mariage is also necessarie in all estates and conditions , for aswell the mightie prince , as the poore pesant, aswell the lay man, as the spirituall person, carieth in his bosomie that fire , which will not be extinguished , without this water, vnlesse by some speciall gift from aboue, which is a verie rare matter. Dauid a mightie king, was subiect vnto it; Salomon his sonne, was too much addicte^d vnto it; the one a man after Gods owne hart; the other, the wisest prince that euer ruled. And Paul a painefull minister of the Gospel, and one of the most faithfull stewards of the word, that hath beeene from the beginning , saith : that *He felte another law in his members, rebelling against the law of his minde, which led him* Rom. 7. 23. *24. captive vnto the law of sinne :* And so vpon this consideration , he breaketh out in this exclamation : *O wretched man, who shall deliuer me from the bodie of this death?* But if any man hath this gift of chaftitie, which the presumptuous Antichristian prelats chalenge vnto themselues, it is in my opinion the labouring man, who by his bodily exercise, cooleth the heate of lust, and by continuall paines about his

his affaires, giueth not place to lasciuious thoughts : but auoiding idlenes, is free from those wanton cogitations, which stir vp lust, and kindle the cole of concupiscence, which euerie man beareth about him : But those idle abbey-lubbers of all other conditions, seeme to haue the least portion of this extraordinaire gift, bieause they cease not to pamper their flesh with all delicacies, liue at ease, and attende onely their pleasure, which are the greatest enemies to continencie that may be. But if neither the godliest, as Dauid, nor the wisest, as Salomon, nor the strongest as *Samson*, could auoid the snare of lust : let this libertie, at the least, be freely granted to all ; to imbrace the meanes which the Lorde hath appointed for the tempering of their heate, and let euerie man that feeleth this kinde of rebellion in his flesh against gods spirit, choose vnto him, not a *Dahila*, but an honest wife, ioined vnto him in lawfull matrimonie, and so preserue his vessell pure and vndefiled, that the holy Ghost may delight to dwell and abide therein ; in which choise, that man shall haue attained to the highest degree of

of worldly happines, whose good hap is, to finde a wife of good quality, of honest parentage, of chaste conuersation, of religious disposition, a Sara, a Rachell, a Rebecca, an Esther, a Iudith; in a worde, a vertuous woman, who for hir price (as Pro. 31.10 Sa. omon affirmeth) is far aboue pearles.

Hus haue we set downe the best Recipe, for this dangerous disease of lust, and concupiscence, which the most learned spirituall phisitions haue obserued, to be most profitable for him that hath a care of his souls health. And now hauing performed this taske, according to my first purpose, and rude skill; it is time to looke more particularlie into *Samsons* frailtie and infirmitie, in discouering a secret of this moment vnto *Dalila*.

The text saith, that *Bicaus she was importunate continually, and vexed his soule: therefore he told her all his hart.* Wherein appeereth, that *Samson* had some feeling, and consideration of that which might ensue, by reuealing of this secret; else why shoulde his soule haue beene thus vexed? But it seemeth that his fleshlie affections

fections flattered him too much, and gaue him hope, that *Dalila* woulde be trustie and faithful to conceale the same, wherupon he might be induced to make triall of hir fidelitie, and secrecie : Like vnto the theefe, who hoping that his theft shall not be discouered ; is content when he seeth any fit oportunity, to take a purse, or some other good booty, whereby he may enrich him selfe : which consideration causeth him to forget the danger which the law inflicteth vpon such malefactors: for if this conceit could be throughly settled in his mind, that there is no wickednes done in secret but shall be reuealed, and that the gallowes is their due, that enter into these vniust actions, to enrich them selues by the spoile ; it would no doubt strike a terror and feare in him, to violate the lawes of God and man. And yet such is the wilfull blindnes which is in manie ; such is the hardnes of their hart, (in which number let *Samson* haue his place) as seeing, they will not see the dangers, whereinto they voluntarilie cast them selues by their desperate actions ; which proceedeth of no other cause, then that resisting

refusing Gods spirit, they giue the raines to that wilde colt of their affections, which wil not harken to any reason, or holosome admonition, tending to their better securitie and safety.

But bicause *Dalila vexeth Samsons soule even to the death*; therefore he telletth her all his hart : which words containe many good lessons , how we are to behauue our selues in matter of secrecie, concerning either our owne states , or the state of others. First *Samson* vttered not this secret , but with great importunitie , euen in the vexation and anguish of his soule; whereby we see the rashnes and delightnes of those condemned , that vtter all kindes of secrets even with delight, they care not to whom, without respect of the danger which may ensue. Their harts would breake, if they should not reueale the greatest matter that hath beene communicated vnto them, yea they wil voluntarily prouoke others, and giue some signification vnto them, that they haue intelligence of some secret, to the ende they may be prouoked, or intreated to disclose the same ; and then will they neuerthelesse binde you with

with conditions, that you shall not discouer it to any other, howsoeuer liberallie they themselves deale therein, and publish it to all commers. By which meane, whether it be a matter of state concerning the common wealth, or any other matter, the publication whereof carrieth danger; they hinder the course of those proceedings, which otherwise might haue had good successe, and procure vnto themselves the note of trustles babblers. Some others there are, troubled with like humour, yet not so liberall in the reuealing of matters of moment, but will aduenture onely to trust some deere friend, of whose fidelite they haue better hope, then experiance; and so they speede accordingly, for this friend hath also one whom he imbraceth with like affection: and the third, maketh account also of his friend, and so the secret is tosed from friend to friend, that it flieith very shortly into all parts. Thus *Samson* trusted *Dalila* as his good friend, but *Dalila* esteeming better of the Philistines, than of *Samson*, and ioining with them in their malicious practises; made him to paie deereely for reposing of that trust in hir.

hir. To be secret in deed, in all causes of importance, is not found in all; although it be the part of euerie honest man, in all honest causes committed vnto them, to be secret. But bicause this fault of imparting secrets to friends, is common, and incident to manie, and that so manie dangers haue growen aswell in generall to the states of kings, and their dominions; as in particular to seuerall persons: it shall not be amisse to consider some circumstances, to be obserued in this behalfe; which I will endeouour to set down the more briefly, bicause this discourse is alreadie become more tedious then was at the first intended: and yet I hope the well disposed will gather some profitable notes, not altogether vnwoorthy their reading. The principall circumstances, or heads offered to our consideratiōn, are these three; what secrets are to be concealed; by whom; and from whom. The secrets to be concealed, are such as concerne the estate of thy prince, thy countrey, thy friend, thy selfe. The two first so depende ech of other, as he that reuealeth any matter to the prejudice of the one, must of necessity hurt the other;

F bicause

because the prince being the principall stay and piller of the countrey ; it must needs go ill therewith, if his person be any waie endangered : and if the countrey sustaine any detriment by inuasion, sedition, treason, practise, or any other like accident ; the prince hath a share in the calamities which by these meanes shall arise. Now the securitie of princes, and their kingdomes, stande verie much vpon the keeping secret of their consultations, and resolutions in any weightie causes , concerning their negociations with other princes : their deliberations and purposes for the atchieuing of any honorable enterprise, tending to the aduancement of gods glorie, the cause of religion , the repose of their countrey, the recouerie of their right detained by the vsurper , the preuention of danger for their better securitie , pollitike stratagemes for the discouerie of treasons, and other practises of the ill affected : these and such like, are matters which occur to be discust, & handled in the secret counsell of princes ; the reuealing whereof may ouerthrow all their proceedings , and draw therewith many vn-happie

happie euent.

There are also secrets, which are betwixt friend and friend, as likewise betwixt others of other state and conditiō, which are not of the qualitie of the former; and yet vnmeet to be reuealed. Manie secret contracts and bargaines; manie priuate conferences of their domesticall causes, the present publishing whereof would be occasion of losse to the parties; although the danger of these inconueniences being past, they would be content to discouer the cause of their former secrecie. There are dittiers other secrets of greater moment betwixt friends, which somtimes concerne their liues, somtimes their honor and reputatiō; sometimes their goodes and substance, which may be conserued by silence, wherein there is an honest dispensation, not repugnant to the worde of God, if those secrets tend not to his dis-honor, the hurt of our prince, countrie, or neighbor: for these are the bounds and limits of secrecie.

There are also some secrets which concerne euerie mans particular, and which pertaine onelie to himselfe, and such as

he shal do himselfe wrong, if he trust any other with them : which kind of secrets somtimes occur in the course of our life, and touch also the state and hazard of our life ; and this one example of *Samson* may be sufficient to admonish vs to deal warily therein. He that cannot be faithfull to himselfe, how can he be faithfull to another ; or how can he hope another should be faithfull to him ? Canst thou expect more at another mans hands, thā thou wilt performe towards thy selfe ? But if it be thy good hap to find such a friend, thinke that he loueth thee better than thou louest thy selfe: but if any danger happen vnto thee by thy babling, impute it not so much to thy friend, as to thy owne follie and indiscretion. If *Samson* had loued himselfe , he woulde neuer haue vttered a secret of such consequence to *Dalila*, and trusted hir better therewith (who of all friends is the vn-faithfullest) than his owne hart : which rashnes and credulitie in him, brought

Judg.16.19. foorth tragical effects, and *Samsons* bab-
21.30. ling cost him his haire, which was his strength; his eies, which were the guide of his bodie; and he became at the last his

his owne executioner, that he might be auenged on his enimies;

Now let vs consider by whom secrets are to be concealed. As princes haue manie secret causes, concerning the preseruation of their state, which I haue alreadie briefly touched: so it is of necessarie that they haue graue and wise counsellers, to assist them in the execution of such as are of greatest consequence; as also to aduise them to such good course, as shall be most expedient and profitable for the other affaires of their gouernement; but godlie pollicie and faithfull secrecie must be ioined togither: otherwise their consultations and resolutions will haue verie vnhappy issue. For if in a whole bodie of Councell or state there be but one, whose hart is in his mouth, the determinations & conclusions, how secretly soeuer concealed by the rest, will be published by him, to the great preiudice & dammage of the whole countrie: for a man void of secrecie, is like a vessell full of chinks, put in what liquor you will, let it be neuer so costlie, it will run out. But as a good husband will first trie his vessell with water, before he will ad-

uenture to powre wine therein : so it shal be expedient, that some good experiance be had of the fidelitie and secrecie of those that are called to this high place of honor, on whose shoulders lieth a good part of the burden of the common wealth, and into whose harts are powred and shut vp the secrets of princes, and of their state. We locke vp our rich iewels and treasure, not onelie in strong towers, but we haue there also iron coffers to receiuē them, that the theefe may not easily obtaine his bootie ; so ought the mouthes of Counsellors, to whom the iewels and treasure ; that is, the secrets of their prince and countrie are committed, to be not onelie as strong towers to containe the same, but also their harts must be as iron coffers, wherin these secret iewels may be carefully and safely preserued. And in this comparsion, this may be in briefe the resemblance : the lips are in steed of the wals ; the teeth, the doore ; the tong, the kay ; the hart, the coffer ; the iewels, the secrets.

This lesson may also serue for Ambassadors residing in forren parts, to learne what

what they can of the state of those countries, and of the proceedings of those princes with whom they negociate; but to be faithfull and secret in the causes which concerne the state of their owne countrie: wherein if they shall at any time be lauish, they are to be held in no better place, than in the ranke and number of traitors.

Secretaries also to noble men, and other seruants to whom the waightie affaires of their masters are committed, must learne to be silent and secret in all matters, so far as their duties towards God and their prince will permit. It extendeth likewise to all other degrees and callings whatsoeuer: to captains, to soldiers, to all magistrates and officers of cities and townes, to publike persons, to priuate persons, to all persons; and among them it reacheth particularly to those that professe the name of friend-ship, and vnder that name do insinuate themselues into mens harts, with whom the sincere and plaine meaning friend dealeth very liberally, and imparteth his secrets of what nature soever. But as it falleth out, that he who pretendeth the

name of a Damon, doth oftentimes play the Daemon, the dissembling and faithles hypocrite : so haue we instructions thereby, as well to haue great regard in the choise of our friends, as also discretion in cōmunicating secrets vnto them. A perfect friend is not inquisitiue to know more, than thou shalt be willing of thine owne accord to impart vnto him : and if thou finde such an importunate friend, as desireth to be acquainted with more than thou thinkest to be meete for him, such a one as is alwaies asking, and seeketh to enter into thy hart ; thou hast iust cause to suspect him, & to craue lessē of his acquaintance, according to that admonition of the Poet :

Percundatorem fugito, nam garrulus idem est.

Flie far from him that questions oft doth moue,
He is a blab, and such thou shalt him proue,
And such a friend was *Dahla*.

There are manie notable examples extant, by the which is expressed more liuelie vnto vs, how well secrecie becommeth all degrees. We read of Alexander, that hauing receiued letters from his mother, containing matter of some good importance, when hee had perused the same

same, he communicated the secret also to his friend Ephestion : but taking his signet from his finger, he sealed therewith Ephestions lips ; shewing thereby what he expected at his hands : and we finde not that Ephestion at anie time plaided the blab. It is also recorded of Cato, that being demanded the cause of his stinking breath ; answered, that manie secrets had beeene kept so close in his stomach, that they were become rotten, which was the reason that his breth was so vnsauorie. These two great personages, the one the friend and counsellor of a prince ; the other (if my memorie faile me not) a graue senator of Rome, may be examples to those of like place and calling, to shew how well faithfull secrecie is agreeable with their estates. Cicelius Metellus being asked by one of the Tribunes, of his resolution concerning some weightie martiall cause, made answer, that if he thought his shirt were acquainted with the secret, he would cast it into the fire. A lesson to be imbraced of all Generals, Captains, and other officers that haue charge. The seruants of Plancius could not be forced by any torments

ments to retueale vnto the enimies of their master who sought his death, where Plancius had hidden himselfe to saue his life : A lesson to be learned of good seruants, to carie themselues faithfull and secret towards their masters in like causes.

The last consideration is, from whom secrets are to be concealed. The generall note may be this, that weightie secrets are not to be imparted to anie, whom they nothing concerne. Secrets of state whereof dependeth the securitie of the prince and countrie, may not be discouered to forren princes, who will make their profit of all aduertisements ; not to such as haue addiqed themselues to their seruice ; not to strangers, not to espials and intelligencers ; not to the ill affected in religion the treacherous papist, who like the viper is content to rent the bowels of his best nurse, evuen for the inbred malice which he beareth towards those that are not of his humor and disposition : and that such are not to be trusted with secrets, their practises in all times, but especially in this latter age do sufficiently teach vs. I neede not looke backe

backe to manie yeeres; the woorthie execution of so manie within few moneths for horrible conspiracies against their prince and countrie, doth testifie thus much vnto vs, who not onelie reuealed the secrets of this state vnto the forren enimie, the affection of the rotten members in the same, their deuotion to ioine with the aduersarie, the weaknes of the land, the meanes to performe their treacherous intended enterprises: but also were come to the point of the execution of these most bloodie dessins, if God had not put a bridle into their mouthes, and staied the violent course which they held in their butcherly proceedings.

Neither must *Dalila* be made priuie vnto *Sams*ons secrets; that is, bad women must not be made partakers of those things, the discouery wherof may be dangerous vnto *Sams*ons life. For *Dalila* being of an inconstant affection, will not recouer the impression of any secret; and being also of a light toong, will deceiue thee, and reueale the same. Now a question might be made in generall; Whether secrets may be safely committed to that sexe, and particularly to our wiues: wherein

wherein although there be diuers examples, which induce some to be of opiniō, that it is not meete to impart anie secret whatsoeuer to any womā; which their opiniō seemeth to be grounded especially vpon the double experience which *Samson* had; first of his wife, who reuealed his riddle: next of *Dalila*, who bereaued him of his haire: as also vpon Fuluius wiues indiscreet vttering of that which he had communicated vnto hir, concerning Augustus intention for his successor in the empire: as likewise vpon Papirius Prætextatus mothers importunity to vnderstand the secrets of the Senate: a matter so wisely handled by Papirius, being but a childe, as it remaineth in record to his perpetuall commendation: yet do I not subscribe to the opinion of these men; but do thinke that all houshould and priuate secrets, not concerning any publicke cause of state, may be safely committed to discreet, and godly disposed matrons, such as are described vnto vs in the last of Salomons Prouerbs. But there is a discretion also to be vsed heerein, we must be sure to know them to be such; and we must haue some experiance of their

their fidelitie , which lesson I haue alread-
y deliuered to be obserued likewise in
men. Thus one of the Catos is saide to
haue trusted his wife with a pretended
secret,which caried a shewe of good im-
portance,yea such as being indeed true,
might haue cost him his life : but Catos
wife , although perhaps honester than
Dalila, yet as vntrusty as *Dalila*, reuealed
the same ; whereby Cato made a profitab-
le experience of his wiues tatling dispo-
sition, and of that common prouerbe a-
mong vs : Trie before thou trust. This
is an infirmitie incident to the greater
part of this sexe, but godly and vertuous
women are able by a better considerati-
on of their duties, in these eases, to tem-
per their toongs, and to bridle their af-
fections which mooue them to reueale
secrets.

It is time to make an end , I haue been
ouerlong in this discourse, and *Dalila* (I
know) will cun me no thanke, for my te-
diousnes. I hope that the wiser, discreet,
and temperate matrones , into whose
hands the same shal fall, will give the best
construction vnto my poore labor, wher-
in my purpose hath not been to exaspe-
rate

rate or mooue them in any sort; but by discouering the ouglie portreture of *Dalila*, and shewing the frailtie of *Samson*, *Dalila* may learne to amend hit maners, and cease to practise to corrupt *Samson*; and *Samson* looking into his infirmitie, may endeouour to auoid the suttletie and shales of *Dalila*: Which God grant.



A
GODLIE
MEDITATION
vpon the 41. 42. ver-
ses of the 10. Chapter of
S. Lukes Gospell, con-
taining especially
T H E
Profit of reproofe, togither with
the necessitie and excel-
lencie of the word
of God.



LONDINI,
Impensis G. Bishop.

1. 5 8 8

A
MICHAELO
MONTATUM
14. 11. 1847



A godly meditation vpon the 41. 81
and 42. verses of the 10. Chap-
ter of Saint L V K E S
Gospell.

Luk. ch.10.
verse.41.42

*Iesus answered and said unto hir ;
Martha, Martha, thou carest
and art troubled about manie
things :*

*But one thing is needfull, Marie
hath chosen the good part, which
shall not be taken away from hir.*



H E S E verses con-
taine an answer of
our Sauior Christ,
to the expostulati-
on of busie *Mar-*
tba, against hir reli-
gious sister *Marie* :
wherin may be ob-
serued these two speciall things : first, a
reproofe of *Marthas* ouer-great careful-
nes about hir household affaires ; next, an
allowance or commendation of *Maries*
choise to heare Christ, carefully occupi-
ed about his fathers busines. And heere
manie good lessons occur to be learned

G of

A meditation upon the two last verses

of ech part, wherein I purpose not to be ouer-curious: onelie I will gather such principall notes, with profitable application, as the text it selfe yeeldeth to the sense and capacitie of euerie good Christian, that studiously delighteth to meditate vpon the law of the Lord: and to auoide confusion and disorder in the handling of these verses, with the notes which are offered to our consideration; I will briefly discourse of ech particula-ritie, as the words of the Scripture shall lead vs.

Ioh. 11. 33. And first, in generall occurreth the re-proofe of our Sauior Christ against *Marta*: wherein I obserue, as may be gathered out of the 11. of S. Johns Gospell, that these two sisters, and *Lazarus* their brother were such, of whom he made singular account and estimation, such as were highlie in his fauor, and caried no small reputation with him, which he testified by that great, woonderfull, and extraordinarie miracle, in raising *Lazarus* from the dead, and in weeping and lamenting for his decease. A thing seldom obserued in him, howsoever his humane nature made him subiect to like affections, tem-pered
verse.44.

pered with all due moderation; which giueth vs this good instruction, that how neare or deere soeuer our friends are vnto vs: yet that we ought not to spare them, but with all discretion meete and conuenient, to admonish them of their faults, and to reprooue them according to the qualitie of their errors. The father must not winke at the sonne, nor the sonne at the father; the mother must not soothe the daughter, nor the daughter the mother; the master must not flatter his scholler, nor the scholler his master: in a word, there is no regard to be had of affinitie, no respect of friendship, no feare of authoritie, no doubt of danger, when flesh and blood forgetting it selfe, or rather forgetting the Lord, is caried awaie with worldly respects from heauenlie meditations, and from the practise of diuine exercises. And heereunto we are bound as well in regard of the parties whose facts craue reformation, as also in respect of our selues; charitie, conscience, duty, and religion commanding the one and the other. For if to suffer our neighbors ox or asse to go astray Deut. 22. 1. or perish, be forbiddē vs by the scripture:

G 2 much

much more are we inioined to haue a christian care of their own soules health, that they wander not to the pit of destruction. Euery man is subiect by the infirmitie of his flesh, to several imperfектions, and errors, the pleasantnes whereof wil not permit him to looke so narrowly into himselfe, and to withdraw his feete from the euil waies wherin he hath been accustomed to walke. But as it is the manner of men to see better other mens faults, than their owne; and euen the best disposed haue their blemishes: so it standeth with the rule of Christianitie, and charitie, that hauing our eies thus opened, we should also haue a fellow-feeling of our brothers sinnes, and labor to reduce him into the right way of true religion, and godlines. We account him a perfect friend, and haue him in singular estimation, that forewarneth vs of anie temporall danger, and we see this often put in practise among vs; but in spiritual casises of far greater consequence, fewe or none give admonition. We are good counsellors for the bodie, but carelesse for the soule; we are politike in those things which concerne our temporall

pro-

proceedings; but starke idiots in matters of far higher qualitie; we haue our mouths open so long as no danger is imminent, but we will not accept of anie hard conditions, of losse, or displeasure; we haue shifts, and answers readie at all assayes, to excuse our remisse and colde dealing in gods cause. We can confesse and say that some men do not wel to absent themselues from the word, to prefer their worldly causes, before heauenlie exercises: but this man is my brother; I may not offend him; that man is my neighbour, I will not displease him; this man is my acquaintance, I may not breake with him; that man is a stranger, I haue nothing to do with him; this man is a magistrate, I stande in awe of him; that man is my friend, I am beholding to him, I am in his debt, I looke for some curtesie at his hands, he will take it vnkindly to be reprooued, I shal be accounted sawcie, and more bould than becommeth me, to seeke his reformation. We are more bound now a daies to our enimies than to our friends: our enimies though reprochfully, discouer vnto vs our faults; our friendes partially shut

G 3 their

their eies, and will not behold them; our enimies, though maliciously, reprooue our vicious actions, our friends vncharitable suffer vs to wallow in our sinnes, and neuer labour to draw vs out of that vncleane sinke and puddle of iniquitie, and all forsooth, because they will not offend vs. This is not to follow the example of Christ, whose estate in this world, by the testimonie of his owne mouth, was so poore, and subiect to so many necessities, as not hauing any place where-

Matt. 8. 20. in to rest his head, it might haue beene a sufficient matter to mooue him to stop his mouth, in a cause which tended to his owne benefit, and may seeme to haue proceeded from the tender affection which *Martha* bare vnto him: but Christ preferred the care of hir soule, before the curiousnes of his owne entertainement, and without respect, was bold to tell hir roundly of hir fault. Thus did *Moyses* to

Exo. 32. 21. *Aaron*, and yet he was his brother; thus

Matt. 14. 4. did *John Baptist* to *Herode*, and yet he was

Mark. 6. 18. a man of blood; thus did * *David* to *Saul*,

* *1. Sam. 24.* and yet he was a frantike tyrant; thus

10. and yet he was a frantike tyrant; thus

2. Sam. 12. 9. did *Nathan* to *David*, and yet he was a

Job. 2. 10. mighty king; thus did *Job* to his wife,

and

and yet she was his owne flesh; thus did Christ to Peter, and yet he was one of his beloved disciples; thus did Peter to the stiffnecked Lewes, and yet he was dailie exposed to most miserable dangers; thus did Jonas to the Niniuites, and yet he was in the midst of an insolent and crooked generation.

I finde in a prophane writer this sentence; *Amici vitia qui fert, facit sua.* He that beareth with his friendes faultes, doth make them his own. A sentence, in sense sauoring of great religion, and woorthie to be imbraced of those that haue some better taste of Christ, and that are willing to auoide the waight of so heauie a burthen.

This condemneth all flatterers, who are so far from disliking, or reproouing of their friends errors, (if flatterers may be termed friends) that they make Alexander beleue he is a God with Nicetas; that Herods voice is the voice of an angel, with those peruerse clawbacks; and like the foxe in Æsops fables, that the Crowe is a faire birde, that his notes are pleasant, and make a most sweet consort: yea they will laugh with that flattering

parasite because *Dionysius* laugheth, and yet cannot yeeld any reason of their ridiculous gestures: A most dangerous, and pernicious generation, and not to be auoided without great circumspection, and iudgement: for flesh and bloode being tickled with praise, and tormented with reprehension, is more addicted to that which bringeth but a momentane sweete, than to that which yeeldeth the least sower in the world.

And here we may consider, what manner of men we ought to be in our reprehensions, and what circumstances are conuenient to be obserued in this behalfe. As we must be zealous, so ought we also to be discreet; as we must not be partiall, so ought we to be prudent; as we must not be curious, so ought we not to be too currish; as we must not be blind, so ought we not to be too sharp sighted; as we must not be remisse, so ought we not to be too rigorous; as we must not lay cushiones vnder mens elbowes, so ought we not to set daggers to their harts; but ech of these extremes, are to be tempered with all Christian moderation. Zeale must be guided with discretion,

on, otherwise it will violently carry vs far beyond the bounds prescribed thereunto; and if there are bounds and limites prescribed vnto our zeale euen in Gods causes : how much more ought other affections, and our toonges to be moderated, that we ouerlash not, nor come to short in our duties. He that is partiall, will not discerne, but he that is prudent, can, and will iudge, and censure mens doings ; he that is curious , obserueth more than enough ; & he that is currish, barketh with opē mouth at euery thing; he that is blind, sleepeth in his owne errors; and being without sense, will not behold the ouglines of others sinnes; and he that is too sharp sighted stareth so long vpon them, that he forgetteth him selfe, and peering into mens actions mōre narrowly than there is cause, incurseth the note of a busie body , which he iustly deserueth; he that is too remisse, is carelesse of his brothers soules health, and he that is too rigorous , doth often vexe his soule , and sometimes by indiscreet admonitiōs driueth him to desperation. We must not barke like dogs, nor bite like woolues at al that we see or heare

heare in our brethren. Howbeit I do not disallow seuerre reprehensions in some cases, so the same be accompanied with some due circumstances . In sum, these few things seeme meete to be obserued : the party reprehending; the partie reprehended; the maner of the reproofe; the qualitie of the offence; the place where, and the time when. Euerie man ought to reprehende , but euery man ought not to reprehende all; euerie offence is to be reprehended, but euery offence deserueth not like reprehension, Reprehend; but reprehend in fit place, and reprehend in due time. These rules

Pet. 4.8.

Pro. 10. 12.

dulie obserued, we shall shew therein no lesse Christian charitie , which couereth the multitude of sinnes; than charitable discretion, which maketh our reprehensions to be wel taken, & bringeth foorth due reformation. Desperate diseases, require desperate remedies, and desperate wickednes craueth sharpe rebuke. Publike offences are slanderous, and therefore to receiue either publike admonition, or correction. Better the corroziuo which healeth with paine, thē the stinge of the scorpion which killeth with pleasure.

But as neere as we can, if there be any hope to reclaime our brother, and if we see him not giuen ouer to a reprobate sense, or wilfully obstinate without reuerie; let vs do our best endeouours, by priuate instructions, admonitions, and reprehensions, in as sharpe or milde termes as the fact requireth, to bring home the straieng sheepe.

Now what maner of men they ought to be that reprehend, may appeere in the person of our Sauior Christ; namelie of a spotles and vpright conuersation, of a cleane and incorrupt life, and especiallly voide of those imperfeccions which they note in others; otherwise as their admonitions, and instructions will obtaine verie small credite, so will they worke as little effect where so iust exception may be taken against them. It is an old verse and verie true:

Turpe est doctori cum culpa redarguisse ipsum.

Who blameth others, void must be of blame,
For like offence, yeelds like disgrace and shame.
So as if we feele our selues free from the
like absurdities, we may the more boldly
reprooue others, as otherwise we shall
never be able to sounde the bottome of
their

their faults, because we shall finde a flattering humour within vs, which will mooue vs to sooth our selues, or rather our owne guiltie consciences will cause vs to stop our mouths.

Let vs proceed to the maner of Christ's reprehension. He saith not simply, *Martha, thou carest, and art troubled;* but *Martha, Martha, thou carest and art troubled about many things.* Which repetition seemeth to carie therewith great force, and argueth the greatnes of *Martha's offence.* It was no time for him to soothe hir, when he saw hir entred into so dangerous a course, and therefore to make hir to remember hir selfe, and to haue a more serious consideration of hir negligence; he awaketh hir throughly with this double repetition, *Martha, Martha:* for otherwise it may be doubted shee would haue thought too well of hir actions, because they were referred to the benefit of Christ himselfe, and so haply in hir conceit deserued rather commendation. But he giueth another maner of construction therunto by his sharpe admonition: and although it may seeme to some, that he dealt verie hardly with hir,

hir, as well for the former respect, as in con sideration that perhaps it was the first fault in this kind: yet may we learne hee by, as well by what rule we ought to mea sure our actions of curtesie and hos pitalitie; as also how sinne is to be beaten downe in the blossom, and to be cut off sometymes, before it grow to a head. For if Christ had winked at *Marthas* first negligence (if it were the first) it might haue been an occasion vnto hir to haue flat tered hir self, and to haue made light estimation of that faul; and so thereby to take farther libertie to commit the like offence at some other time. Besides, the example (as all such examples are quickly imbraced and allowed of flesh and blood) might haue been dangerous to the rest of that familie, and serued then in steed of a warrant to make no difference of times and seasons, when there is question of anie temporal benefit, or other action tending thereunto. And this may be in part a reason why the words of Christ carie so sharpe a taste with them: whereunto may be added, that *Martha* seemed to haue forgotten hir selfe greatly, when as not being con tent

A meditation upon the two last verses

tent to prefer hir housholde causes before heauenlie busines, would also haue drawen hir sister *Marie* into the like error, and hindered hir from hearing the comfortable tidings of the Gospell : Whereby we see all those condemned, who carieng small deuotion to the word themselues, do labor to peruernt others ; and from sermons do draw them to vain and idle exercises, or to some worldlie and temporall busines, without regard of the account which is to be made in that great day of the bestowing of their time. But I will not note *Martha* of anie wilfull intention to seduce hir sister *Marie*, as our idle, cold, and careles professors may iustly be noted : onelie it may be thought that this inconuenience would easily haue insued, if Christ had not vsed timely preuention. No doubt hir chiefe intent heerin was to haue the helpe of hir sister in those preparations, for the intertainment of our Sauiour, which haply she esteemed a sufficient excuse of hir slacknes, or rather accounted it no slacknes at all : but this affection receiued a checke, and these great preparations were the lesse regarded , bi-cause

cause so little regard was had of the principall.

Now therefore let our great feast-makers that are so curious in their entertainments, so precise in their diet, learn, that there ought to be a Christian temperance and moderation in their banke's; that they are not to exceede the measure of sobrietie prescribed; that frugality is to be preferred before superfluitie, and honest curtesie before nice curiositie; that Christ & his poore members are not to be excluded, who are able to feede them with spirituall foode; and that they so intertwaine them, as they may finde by their entertainment that they are vnfainedly welcome. This is not the maner of our age; these are no fit guests for our table; we invite such from whom we expect some greater benefit; of whom we looke for extraordinarie fauor, the great and rich men of the world, and these we glut and cram (as it were) with all maner of dainties; for these we seeke new cates, new conceits, new confectiones: but the poore ministers and other members of Christ are in so great contempt with the most,

Luk.14.13.

as

A meditation upon the two last verses

as we thinke our tables disgraced, if we admit them therunto. Wherein the heathen go before vs (and we might blush thereat, if wee had not so far past the bounds of shamefastnes) who are said to haue honored their solemne feasts and bankets, with the presence of learned men, skilfull onely in the knowledge of Philosophie, according to the blindnes of that age wherein they liued.

And heere our ministers, and all other good Christians, indued with a more ful measure of Christian knowledge, than other their brethren, are to learne this good lesson, that they do not as the manner of the most is in these daies, when they are invited to such assemblies and meetings; fall into idle and vaine communication; into friuolous and vnprofitable discourses; but that their speeches be seasoned with matter tending to edification, void of offence, woorthie their persons, woorthie the hearers, woorthie the time and place where they are vttered: and if *Martha*, that is, their dearest friends do step awrie, that they forbear not for any respect to addresse their steps into the right way.

But

But the ministers of the word are especially in this action of Christ at this time ; and in this place to learne that which Paul also teacheth, that it belongeth to their charge and dutie, *To preach 2. Tim.4. 2. the word, to be instant in season and out of season, to improue, rebuke, exhort, at all times, and in all places requisite : in the morning, at noone, after noone, at night, at dinner time, at supper time, at all times ; in the citie, in the field, in open assemblies, in priuat houses, in the mountains, in the deserts, by the sea side, on the sea, in publike places, in secret places, in all places.* And therefore as it was a common speech with our Saviour Christ to the people; *Qui habet aures : He that hath Mat.13.9. cares to heare, let him heare : so likewise we Mark 4.9. find, that he gaue generall charge and Luke.8.8. commission to his disciples ; Ite, predicate : Mat.28.19. Go, and preach the Gospell : and Peter hath Mar.16.15. this particular commandement, even as he tendred the loue and fauor of his master ; Pasce oves : Feede my sheepe : againe, Ioh.21. 15. Peter feede : and againe ; Peter feede my 16.17. sheepe : noting by this earnest and pathetickall repetition, the care which he had, and which euerie true minister ought to*

H hanc

haue of the peoples soules. Now what account will our idoll ministers make, that cannot feed, and our idle Non-residents that will not feede the sheepe of Christ? Or if they do, it is for orders sake onelie fower times in the yeere. If those men were appointed to haue but fower meales in the yeere for their bodily sustenance, they would thinke their diet verie short and hard; and I thinke it no offence to wish, that such as esteem fower sermons in a whole yeere sufficient for the soules of their congregations, had no better allowance; and that those which preach not at all, were also dited accordingly, whereof no doubt would insue a speedie reformation.

When princes are to treat of matters of state, and of the waightie affaires of their gouernment, this charge is not given to euerie man, but to such as for maturitie of iudgement and wisedome can; for trustines and fidelitie will; for boldnes and courage dare to sustain the burden thereof. And if princes will be serued with men of this sufficiencie in their worldlie affaires : how much more will the Prince of princes haue choise men to

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be imployed in his busines, and to besent
in his ambassage? But as princes will
not acknowledge such as shall take vpon
them the name and place of ambassa-
dors, being neither furnished with parts
answerable to that calling, nor authori-
zeth by them to execute the same: so we
may be fully perswaded, that God al-
loweth not of those dumbe dogs , who
run before they are called, and go before
they are sent; and being void of all good
parts, are not ashamed for worldly re-
spects, to thrust themselues into this
waightie charge. Againe, as princes will
reject the seruice of such as being suffici-
ent, yet shew themselues negligent and
careles in the due execution of the af-
faires committed vnto them; and go not
through with their busines, but do it (as
we say) by halves, crauing audience three
or fower times at the most in a whole
yeere : so no doubt the Lorde appro-
ueth not the seruice of those messengers,
whom he hath indued with gifts suffici-
ent for so high a calling, and hath put
knowledge into their harts , and vtte-
rance into their mouthes for this pur-
pose; and yet consider not the waight of

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their charge, nor haue due regard to that which they haue taken in hand, but like idle ambassadors, lie lingring at the princes cost, scarce cravinge audience to do their message once in a yeere, at the most fower times; and that I doubt more for fashions sake, or for feare of the law, than for any true devotion. Againe, as it would be no acceptable seruice vnto a prince, if his ambassador, who ought to be resident, and readie at all assaies to further his dispatches, to parle, treat, and confer vpon euerie occasion occurring, of matters tending to the publike weale of his countrie, would lie from the court, and take his pleasure in other parts, committing the managing of these affaires to another, either altogether vnskilfull or vncapable of his instructions: so may we iustly thinke, that God, who would haue his messengers to be resident among the people, to whom they are sent, to treat & parle with them of their league made with him in their baptisme, and of the state of their saluation; will conceiue iust displeasure against them; if this great burden, which toucheth his honor and maiestie so neere, be by them committed

to an vnskilfull hireling, that cannot cō-
ēgue the waightines of the cause, which
he hath taken in hand, nor make due re-
lation of his message when audience shal
be granted vnto him.

Againe, as Princes woulde (and that
justly) mislike with their ambassadoars,
and account them little better than trai-
tors, that for feare of displeasure, or to
deserue fauor of a sorren prince, woulde
omit the principal point, and head of his
message, touching the honor of his per-
son, and the securitie of his state: so let
all those who haue vndertaken this
charge vnder God, fully make their rec-
koning to be cast out of their Lord and
masters fauor, like traitors and rebels, if
they shall conceale any part of their mes-
sage, which toucheth the honor and ma-
tie stie of him that sent them.

Now while Christ is thus occupied in
preaching to *Marie*, the text saith that
Martha is carefull, and troubled about many things. And what are these things? Tru-
ly no other things, (as may be gathered
by circumstances) than household affairs,
and (as I saide before) the dressing, and
preparing of Christs dinner; a matter in

A meditation vpon the two last verses

shewe very necessary and tolerable , and the more bicause (perhaps) they coulde not otherwise be conveniently perfourmed without hir presence and labor; and yet we see that Christ alloweth not therof in any sort. If then this care of *Mariha* escapeth not without rebuke at Christes hands, in a mattet which carieth some good shew of excuse : how much more do the incessant cares, & continual troubles, which wicked worldlings take, & sustaine, not once, like *Mariha*, but al the daies of their life, & as if they shoulde liue for euer , deserue to be reprooued? *Mariha* had respect ynto Christes intertaintment; they onely regard themselues, and their profit; *Marthas* care extendeth to matters of smaller moment; their care is, how they may wickedly compas great and mightie things; *Marihas* care sauorth not of any sauing , or pinching humor, their care is , how they may heape vp wealth , and scrape riches togither; *Marthas* care hurteth none but hir selfe, in regard of hir slacknes; their care hurteth themselues and other, for many causes, Themselues, by reason of the trouble and vexation , which they haue in getting;

getting; the feare and perplexitie, wher-with they are possessed, in keeping, and the tortures, and torments which they er dure in spending: others, bicause by their worldly carefulnes, they study how they may by all sinister meanes, and bad practises, deceiue euен their dearest friends, to make themselues either migh-ti:, or wealthie; two forcible motiues, which often carie men away violentlie from Chrtist, yea so far sometimes, that they neuer returne againe. Of the one, *Iudas* may serue for an example; of the other, *Saul* may be vnto vs a fit patterne; 15. 16. *Iudas* sold his master for money; and *Saul* 1. Sam. 19. persecuted *Danid* with great care, and trauell, the better therby to establish his tottering throne. & 22. 7. 8.

No pretence then serueth, to prefer the care of worldly causes, before the hearing of the word. It is no current excuse, to say: I haue bidden strangers to dinner, nay I haue invited Christ to dinner, therefore I can not come; or to saie with those in the Gospell; *I haue maried a wife*; *I haue bought fine yoke of oxen*; *I haue brought a farme*, and therefore I cannot come: Yet thus do our worldlings now a daies

excuse their slacknes, and thinks that they haue sufficiently discharged them-selues. We may, nay we ought in dutie,
Ephe.5.25. to loue our wiues wel; but so, as our loue
Col.3.19. towards Christ waxe not colde. We may
buy farmes, oxen, marchandize, and per-
form al other actions agreeable with our
vocation & calling; but so, as thereby we
be not drawen, and intised to neglect our
soules health, and to thinke that hower
lost, which is bestowed in hearing of the
word. We may be in some measure care-
full of our busines; but we must not be
ouer-carefull, which is for the most part
accompanied with distrust in gods pro-
vidence, as if times, and seasons, and
meanes, being in his hands, and at his
disposition; he were not able to give suc-
cessse to our labours, vnlesse we did tor-
ment, and vexe our selues, and become
slacke in his busines in regarde of our
owne. The verie heathen heerin accuse
vs, and without repentance shall rise in
judgement against vs, at that dreadfull
day, who learned onely by the blind light
of philosophie, to contemne the things
of the world, & to prefer humain know-
ledge, before the rich treasure of kings,
refusing

refusing the great preferments of court, that they might the more freely, and liberally, attende their studies. *Diogenes* caried more to meditate in his tubs, on the mysteries of philosophy, than to ruffle in silkes in *Alexanders* pallace idly. And *Aristippus* seeing the great cates wherewith he was possessed, and dangers wherin he liued in his nauigation; threw his money into the sea, with these words; I had rather loose thee, than that for thee *Aristippus* shoulde be lost. What woulde these men haue done, if they had beene inightned with the true knowledge of the worde? These examples with manie others, are enregistered, and committed to eternall memorie, to the shame of Christians, who hunt after these glittering things with great greedines, and spend the greatest part of their care, studies, meditations and endeuors, to purchase momentane riches, and to per forme some glorious, or rather vaine-glorious actions, forgetting this admonition of Christ: *First seek the kingdome of God, and the righteousness thereof, and all these things shall be cast vpon you.*

But if neither necessarie care, in our hou-

household causes, nor vnnecessary, in other matters, tending to the aduaancement of our estates, in wealth, or credite, be allowed of our Sauiour Christ, when there is question of hearing of his word: the what iudgment remaineth for those, who hauing no pretence, no colour to hide their wilfull negligence, in this behalfe, do voluntarily absent themselues from the exercises of religion, choosing rather to liue idlie at home, or propheuely abroad, than to frequent sermons and places of publike praier, wher the sweete foode of their soules is offred *gratis* vnto them?

Thus we see how far the bounds of Christian care ought to extend; thus we see how far *Martha* should haue beene carefull; thus we see how far we also may be carefull in our owne causes.

Now we finde not in the course of the text, that *Martha* being thus sharply rebuked of Christ, murmured, or grudged thereat; which taxeth the rebellious and insolent humors that abound in this our age, among the crooked and peruerse generation: wherin it seemeth that our soares are so ful of corruption, so festred, and

and growen to such a head, as they will
not endure to be touched; much lesse
latide the surgeon to launce them, or ap-
pyle holesome remedies to cure them. If
the well affected minister, like the good
surgeon, do but offer to put his launce
to our soares, we straight waies (as it is in
the Proverbs.) wince like galled horses;
we spurne against the prophets of the
Lord; generall reprehensions, are made
particular accusations, and flanders, and
almost no man examineth his owne con-
science; no man entreth into his owne
hart, which no doubt is a thousand wit-
nesses against him; but like the dog, we
bite the stoe, in steed of him that threw
it, that is; we bite, we torment the poore
ministers of Christ, when as in deed our
malice reacheth euen to Christ himselfe,
whose words they vtter; and cast them
forth like stones, against the currish and
oggish obstinacie of the wicked: and we
are so much overcome with gall and ha-
tred against them, when we feele our gi-
rie consciences galled by them, when we
heare our filthy corruptions discouered,
and the manifold pollutions of our oug-
gie sins laid open, that we could be con-
tent

tent like *Marcus Antonius* wife, to weare
Tullies toong in our hats, because he spa-
 red not to blaze the dronkennes, and
 some other imperfections wherewith
 that man was stained. But although our
Tullies, that is, our ministers loose their

Mat. 14.10. toongs, though *John Baptist* goe headlesse,
Mark. 6.27. to please *Herodes* minion, though *Micha-*
2.Kin. 22.27. *as* eat and drinke the bread and water

Act. 7.58. of affliction, though *Stephen* be stoned,

Act. 13.50. though *Paule* and other faishfull labou-
 & *2. vers. 3.* rers in the Lords haruest be persecuted

Act. 3.4. to the death, imprisoned, banished, tor-
 tured and tormented: yet ought they to

Act. 14.19. *Crie aloud, and not to spare, to lift up their*

Isai. 58.1. *voices like trumpets, & to shew the people their*
transgressions, and the house of Jacob their
sins.

It is now time to looke into the se-
 cond part, which containeth the allow-
 ance, or commendation of *Marios* choise;
 where first before we enter into the par-
 ticularities, this general note occurreth,
 that as reprofe is necessarie for the a-
 mendement of our errors: so commen-
 dation is also profitable, for our farther
 incouragement in well dooing, that we
 may

may resolutely proceed in our well in-
cepted course, and grow from strength
to strength, and from vertue to vertue,
until the full finishing of our race.

*Laudarique virtus
Crescit, & immensum gloria calcar habet.*

Sait the Poet :

By commendation vertue is increast,
And glories spur doth take but little rest.

And although this alacritie ought to be
in euery good Christian; to go forward
without any spur : yet our dulnes loo-
keth to be stirred vp, and we begin to
languish, and waxe wearie in any good
course, if praise accompanie not our ac-
tions: but this being the true, and vnde-
uided companion of godlines, and ver-
ture, as the shadow is of the body; our
commendation will bring vs the greater
contentment, and satisfaction, if we
haue regard onely to the consideration
of our dueties in all our proceedings.

*Bonum est laudari, sed præstantius esse lauda-
bilem, saith Seneca:* it is a good thing to
be praised, but far better to be praise-
worthy. Let Mary heare Christ, and
Mary shall haue this honor, euen the
praise of Christ him selfe; and that is a
singular

singular honor in deede, which progres-
deth from the honored: but that com-
mendation carrieth small credit, which
commeth from a lewd or vicious persony
and in my iudgement, that mans reputa-
tion is rather diminished than augmen-
ted, that hath no better blazer of his
good parts. The circumstances then
meete to be considered in this point, are
these; the party praising, the party pray-
sed, the cause, and ground of this praise.
The party praising, ought to be such a
one, as hauing the vertues, godly dispo-
sition, and incorrupt iudgement which
belong to an honest man, may adde cre-
dit and estimation both to him selfe, and
to him whom he graceth with his com-
mendation: for we see oftentimes how
much partialitie, and affection preuai-
leth in these cases, which causeth vs to
looke narrowly into the parts deseruing
praise, and to winke careleslie at manie
things, which obscure, and ouershadowe
all the rest; and who is there almost, that
is not caried away with a conceit of the
least gift, which maketh him to shine ne-
uer so little, aboue his fellowes? Euerie
man is giuen to flatter himselfe, and to
make

make the most of nothing; and as praise is an ordinarie, and certaine companion of vertue : so is pride likewise attendant vpon praise; and being somewhat too familiar therewith, laboureth to giue vertue also the checke-mate. Howe much therefore discretion is requisite in that man which commendeth another ; may he thereby easely appeere. And no lesse moderation, with humblenes of spirit, is to be desired in him to whom praise is ascribed ; otherwise , he will set vp his peacockes plumes , and fall as far in loue with himselfe , as did *Narcissus* with his owne shadowe , which in the ende will worke his miserable ruine.

Selfe-conceit is a dangerous humor, and not to be tempered but with humilitie, which maketh vs to refer all those good things, all those godlie motions, which are in vs, vnto Christ, and to acknowledge the weaknes, blindnes, and ignorance of flesh and blood, without the assistance of his spirit.

The cause and ground of this praise is also to be considered, prudence, iustice, temperance, chastitie, liberalitie, and such other vertues, haue their due prais;

ses; but to heare the word of God, the cause of all goodnes, and as it were the spring whence all vertues are derived, is the thing which Christ commendeth in *Mariæ*, and recommendeth vnto all posteritie. *Achitophel* that spiteful and malicious enimie of *David*, was wife; theeeues in the diuision of their booties, seeme to obserue a kind of iustice; the Pharisie is strict in his conuerstation, a great imbracer of morall vertue, and as it is in the Gospell, *Fasteth twise a weeke*, which is the part of temperance; giueth tithe of all that he hath, which belongeth to iustice; goeth to the temple to prae, which carrieth (at the least) a shew of zeale and religion: but *Achitophel* wisedome was worldlie, full of mischiefe, and void of all deuotion: the theeeues thinke on nothing lesse in parting the spoile, than on iustice, nay they are then come to the highest point of iniustice: the Pharisies zeale, and other vertues are nothing but hypocrisie and selfe-conceit, and therefore so far from deserving praise, as they are sequestred and excluded from the true cause, from whence true praise ariseth.

*2.Sam.16.
23.*

*Luk.18.10,
11,12.*

Mat.23.13.

But

But let vs now come to *Marie*, and examine the causes and reasons, for the which Christ attributeth vnto hir this great commendation. What doth she? how doth she bestow hir time, while hir sister *Martha* attendeth hir household busines? We find in the text, that *She sate at Jesus feet, and heard his preaching*: which is that good part which he meaneth she had chosen. She sitteth at his feete, she heareth, she heareth the word: by sitting, note hir diligence; by hearing, marke hir attention; by hearing the word, consider hir deuotion. It is a token of a good scholler to haue so great affection to his masters instructions, as may mooue him with earnest desire to presse neere vnto the place where he teacheth: and it is not ynough for vs to be in place where our master Christ is, but we must vse all diligence to be neere vnto him; yea if it be possible, with *Marie* to sit at his feete: for if it were sufficient to be in place where he is, then *Martha* had not been blamed, who was in the same house. To stand aloofe, and not to labour to come nearer, is an argument of great slacknes and negligence: and these three

I things

A meditation upon the two last verses

things, diligence in comming; attention in hearing; and zeale in embracing the word, are so linked togither, and so necessarily depend ech of the other, as the one being taken away, the rest cannot possibly subsist. We must come, & come to heare, and heare to follow: to come, and not to heare is vaine; to heare, and not to follow is damnable:

For not the hearers onely, but the doers of the word are iustified.

Luk.7.21.

James 1.22.

Then let vs so come that we may heare, and so heare that we may follow: that comming, hearing, and following, we may follow the lambe wheresoever he goeth, and enter into those ioies which he hath prepared for his elect.

Faith (saith S.Paul)

Rom.10.17 commeth by hearing; and how shal we heare vnles we haue acceſſe to the place where Christ speaketh? And how shall we vnderſtand his voice, vnles we preſſe neere vnto him? Then how shall we haue faith whereby we are ſaued, vnles we preſſe neere to ſit at Iefus feete? To compaſſe the leaſt worldlie matter without diligēnce we cannot, and with diligēnce the greatest things may be performed; diligēnce deuoureth all diſculties, and the haſteſt actions ſeeme eaſie vnto vs ther-

by

by. If there be question of purchasing a Diademe or crowne, how do we extend all our forces? how do we labor and trauell for the same? The desire of honor findeth no let; the opinion of fame carieth vs through the pikes; the thirst of gaine, feareth no gulfe, no rock, no tempest, no danger. In these matters no diligence wanteth; we go, we run, we ride, we poste, we presse, we thrust to come in place where these transitorie things may be found: and shall we then draw backe our feet, or be negligent to find out the hidden treasure, and pretious pearle of the word, *which is to be desired more than Psal. 19. 10, gold, yea than fine gold; sweeter also than honie, or the honie comb;* which promiseth & profereth vnto vs that incorruptible crown, which no man can take from vs? This cannot be found without seeking, and Christ himselfe hath spoken the word, that *If we seeke, we shall find.* It is also said Matth. 7.7. that *Marie* heard. She did not as I feare manie among vs do; vouchsafe Christ the presence of their bodies, and let their eares go on pilgrimage, and set their minds on their halfe-penie: but euerie part of hir was (as it were) dedicat-

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ted to that holie action. Heere let euerie estate & degree enter into their consciences, and examine themselues, if they haue deuoted all the parts of their bodie to this office, when they haue been present at sermons. Let the marchant looke whether his mind hath not been in forren parts about his aduentures, or at home in his shop or seller, about his commodities : let the lawier consider, whether he hath not thought vpon his clients causes, or inuented shifts to deceiue the widow and fatherles : let artificers of what trade soeuer ; let all other of what qualitie or condition soeuer, noble, base, high, low, rich, poore, remember whether worldlie cogitations haue not drawen away their eares at anie time from the hearing of the word. Attention is the sister of meditation ; and without meditation, the word passeth awaie and becommeth vnprofitable vnto vs : It entreth in at the one eare, and goeth out at the other. Hypocrites will vouchsafe to be present somtimes at sermons, thereby to bleare the eies of the world with a preterice of holines : but we cannot saie that hypocrits do lend their eares to the

prea-

preachers, to their good admonitions and wholesome doctrine, or if they do, that it is for any deuotion. The Scribes and Pharisees follow Christ as well as the rest of the people, they enter into the Synagoggs, they heare him dispute, they heare him teach; but it is to intrap him; it is to take som aduantage against him; it is not for anie affection they bearē yn-to h̄m, or his doctrine: and therefore it is not ynough to be present; it is not y-nough also heare; but a third thing, deuotion and zeale is also required. With this deuotion and zeale did *Marie* heare, as one hungering and thirsting more after iighteousnes, than carefull of hir owre dinner, or Christs intertainment; whereof the approbation and commendation of Christ himselfe may be a sufficient witnes: For if hir deuotion had been cold, and not in full measure, or rather as it were burning like fire within hir; *Marie* might haue pretended, nay she had diuers causes to mooue hir at that time otherwise to employ hir selfe: first, in respect of Christ, the better to provide for his intertainment, and the rather because he vouchsafed to visit that

house so willingly ; as also for that it seemeth he came on the sudden; next, in respect of hir sister *Martha*, who needed hir assistance, being not able to dispatch all things alone ; as likewise that she might not minister offence vnto hir by sitting still, without regard of the great paines which she saw hir to take. But none of these considerations coulde diuert hir from hir dutie, or make hir to forsake that better part which she had chosen. And therfore hir sister grieued therwith, as imputing some negligence and want of naturall affection in hir, entcreth into an expostulation against hir ; but Christ taketh vpon him to defend hir cause : where we may note by the wae, that if the causes are iust & religious which we take in hand, the Lord wil maintaine the same against all pretences, against all expostulations, whether of enimie or friend.

None of the former considerations, could make *Marie* to start an inch from hir place: which giueth vs this profitable lesson, that being entred into this good course of religion, and pietie ; we should persist, and go forward therein, and not decline from the same, for any worldlie respect

respect whatsoeuer. The busines, and af-
fares of this life, (I confesse) are manie,
and may moue vs very much : but they
must not remoue vs in any case from
hearing of the word; our sisters and kinf-
folks are, and may be (no doubt) deere
vnto vs ; but Christ will haue vs to *for-*
sake father, and mother, sister, and brother,
and those things which we haue in grea-
test estimation, to follow him. Oportu-
nities are not to be neglected ; let vs
heare Christ while we may, haplie when
we would we shall not. *Marie*(no doubt)
had this consideration , that he was to
go about his fathers busines, that he vſed
not to soiorne long in one place, that he
was to communicate his gifts, and gra-
ces to manie, that the ignorant, poore,
blinde, lame, and diseased of other parts,
and of other countries had like desire,
and need of his presence ; and therefore
she tooke the time while it was offered.
Perhaps some other time might haue
beene found , for his better entertainement
(and Christ is not so curious a
guest, as many of our great; naie meane
men are) but it might be doubted whe-
ther so fit a time, or place, woulde haue

beene againe presented for the hearing
of the word : and therefore *Marie* verie
wisely, and religiousely, imbraced the pre-
sent occasion , vsing the benefit thereof
to hir great comfort, and consolation.

And here I might iustly taxe the cor-
ruption of our age , which omitteth no
occasions, which seemeth neuer wearie,
to heare friuolous discourses , or vaine
tales, of I know not what prophane au-
thors:but these men are no sooner in the
church , but they seeme to be as it were
cloied, and to haue taken a surfeit of the
doctrine of Christ , and his ministers :
they that can be content to stande with
paine many houres, at idle pastimes, are
loth to sit at ease, one houre at a sermon:
they that presse neere , and are most at-
tentive to heare idle communication;
stand a far off, at religious and godly ex-
ercises , so as it may appeere , that they
carie verie slender deuotion thereunto.
Let the guilty conscience examine it self,
and amend by the example of *Marie* ; of
whom it is added in the text, that *she*
had chosen the good part; which increaseth
greatly hir commendation. For to be
compelled to heare Christ, is not thank-
woorthy,

worthy, and if in performing any good office of curtesie or humanitie to our friends, it is the more acceptable when it proceedeth frō a man voluntarily without intreatie, without long expectation, without constraint; and *Bis dat qui cito dat*: He giueth twise that giueth quickly: much more will the Lord esteeme of those offices of pietie & godlines, which are performed towards him, with al willing readines, and readie willingnes. A point which condemneth the recusants of our time, who are so far from choosing this good part, that they vtterly refuse and abhor to visit our holie exercises, excluding, and as it were banishing themselves from the presence of Christ, and consequently from the ioies of heauen.

Let vs now looke more particularly ir to the words of our Sauior Christ, concerning the word. *One thing (saith he) is meafull; Marie hath chosen the good part, whiche shall not be taken from her.* Wherein three especiall things may be obserued. First, the necessitie of the word; next, the excellencie thereof; then, the assurance of the continuance of the same, promised

A meditation upon the two last verses

sed to those that religiously imbrace it.

Martha, as we haue alreadie heard, was busied about manie things, concerning matter of housshold, forgetting the principall, which concerned hir soules health, and therefore as Christ reproueth hir vnecessarye carefulnes ; so he putteth hir in mind of a more necessarye point omitted by hir. I see a large field of discourse, offred by these three obseruations, but I wil not extend my cōceits so far, as may bring foorth more paine vnto me in writing, than profit to those that shall read the same. And bicause I find the necessitie and the excellencie of the word, to haue so neere affinitie, as he that granteth the one, cannot denie the other, for the mutuall correspondencie which is betweene them, I will be bold to confound them togither, and yet I trust without anie great confusion, purposing to shew the excellencie by the necessitie, and the necessitie by the excellencie.

Now the necessitie and excellencie of any thing, is seen in nothing better than in the effects, in the fruits and commodities which it produceth. And what can
bring

bring foorth better effects, better fruits, better commodities than the worde of God ? It chaseth away the mist & clouds of darknes ; it openeth the eies of our understanding; it inlighteneth our minds Psal.19.8 as the prophet *David* testifieth : and are not these notable effects ? Our minds being inlightened, it maketh vs to enter into our consciences ; it displaith the vglines of our sinnes ; it giueth vs a true feeling and remorse of them ; and finally conuerteth our soules vnto the Lord : Psal.19.7 and are not these notable effects ? Being conuerted to the Lord, it intertaineth vs in his good fauor ; it teacheth vs to walk Ibid.v.1 in his waies; it conducteth vs in the right Deut.29 path, and directeth our steps euen to the place of eternal blisse : and are not these notable effects ? It is the spirituall suste- Deut.8. nance whereby we liue ; the sinewes of our soules, yea life it selfe, without the which we are as dead, and sleepe in euer-lasting death : and are not these notable effects ? That we are regenerated and 1.Pet.1 become new borne babes ; that the originall corruption and filth of our first parents is not imputed vnto vs ; that we are washed and cleansed from our iniqui- Ioh.15. ties ;

ties ; and presented pure and vnspotted before the tribunall seate of God : is an effect of the word. That the burden of our sinnes, which oppressed vs, is made easie ; that we feele inward comfort in our soules ; that we sing *Alleluya* with the saints in the congregation, and reioice in the spirit vnto the Lord : is an effect of the word. That we are ioined with God ; that wee are fellow-heires with Christ our eldest brother, of the celestial inheritance, and shall after this transitorie life, be put in full possession thereof : is an effect of the word : Then who can denie that the word is both necessarie and excellent ? If without it we liue in blindnes and error ; if vnder the compas of condemnation ; wandring in the vale and shadow of death ; out of the fauor of God ; hunger-starued in our soules ; most vglie and monstrous creatures, void of comfort and consolation, abiects and fugitiues from the presence of the Lord ; and falling headlong into the pit of euerlasting destruction : who can denie that the word is both necessarie and excellent ?

This worde hath manie names in the
Scrip-

Scripture, which do euerie of them as well illustrate, and set foorth the excellencie, as also shew vnto vs the necessitie thereof: In Deuter. it is called Manna: In Exodus, a Carbuncle; *Amos* termeth it Bread; *Esay* Light; *Ieremie* a Fire; *Micheas* an iron Horne; *Danid* a Lanterne vnto our feete, the Rod of strength, the Scepter of Gods kingdome, the Way of life; In *Matthew* it is a Treasure; In *Luke*, a Plough wherewith the church is tilled; *Paul* calleth it the power of God, the Helmet of saluation, the Sworde of the spirit. It were almost an infinite labour to search out and set downe the feuerall appellations of the worde in Scripture; and to discourse vpon them all, were a worke al togither without end: yet shall they not all be passed ouer with silence, bicause some briefe explication, and application of some of them, will serue much to confirme that vnto the faithles generation, whereof no good Christian will euer make any doubt, for that in the word, we finde this of the word. It is a Carbuncle, and what is the nature of a Carbuncle? To yeeld most cleer light, euen in the darkest & obscurest places.

Againe

Deut.8.3.
Exe. 28.1.
Amos 8.
Esaie 9.2.
Ier.23.29.
Mich. 4.1;
Psal.119.
105.
Psal.23.4.
Mat. 13.4.
Luke 9.6.
Rom. 1.1.
Ephe.6.3.

Againe, it is a Lanterne vnto our feete,
and a Light vnto our steps, which in
sense, concurreth with the other. And
where is the Carbuncle, where is Light,
where is the Lanterne needful and com-
fortable? In darkenes; where is this
darkenes? In the worlde; what is the
world? Truelie a most miserable dunge-
on, and pit of palpable darknes, euen as
thicke as that of *Ægypt*, wherein are
most dangerous stumbling blocks, most
deepe gulfes, most intricate and endles
labirinthes, which the deuill our aduer-
sarie hath laid, to entrap, and enwrap vs,
that being once fallen, we should neuer
rise againe. But this light of the worde,
hath discouered them all vnto vs, and
like *Ariadnes* threed, doth guide and
conduct vs, out of the maze, wherin that
cruell and greedie *Minotaure* lurketh,
readie to deuour those that wander ne-
uer so little out of the way. In this tem-
poral darknes, what greater comfort can
arriue to him, who either at home or a-
broad goeth he knoweth not whether,
than a lanterne to direct him in his
course, and to addresse him in the right
path? If we go but downe a paire of
staires,

stares , or ouer a threshold , how timorouslie do we set our feet to the ground? Howe carefully do wee grope with our hands , and make them as it were bucklers , to defend our faces; at euery step we be carefull of sure footing, and at euerie newe step , we feare the next , doubting some danger. But these dangers are not so certaine , as in that spirituall darknes, for at euery step there is a stop , and to helpe vs forward, that we may the more easely fall, sathan maketh the way slipperie and myrie, that falling we may not easely recouer our selues . But that we may perceiue his snares, and auoid them, God hath giuen vnto vs his word, a lanterne to our feete , and a light to our pathes, which worde, *David* also calleth the rod of strength ; and direction to stay and vphold vs that our feet slip not. In darke and slipperie places , to haue the benefite of light is a great helpe, and comfort; but not onely to haue light, to see the blockes that lie in our way ; but also a staffe, to sustaine our weaknes , is a singular blessing. To him that trauelleth on the land,in a mistie and clowdy day, and in an vnknownen place , a guide can
neuer

neuer be vnwelcome, bicause the danger
of beasts, the hazard of theeues, and (if
nothing else) the vnpleasantnes of that
solitarie progresse , will not a little dis-
may him. To him that trauelleth on the
sea,in a strange coste, without direction
of carde or compasse , when by the vio-
lence of winde,waues, and fogs, he hath
as it were lost himselfe; a good and ex-
pert pilot must needs be very accepta-
ble. The state of vs that liue in this world,
is altogether like vnto the state of the
traueller,or of the mariner, and the one-
ly guide, the onely pilote , to direct our
course, whereby we may auoide the im-
minent perils , which hang ouer our
heads, is the word of the Lord.

But this is not all : it is not onelie a
lanterne to light vs,a staffe to staie vs , a
pilote, and guide to conduct vs out of
dangers ; nay the verie way it selfe ; but
it is also a sword,an helmet, a complete
harnes of proofe, to withstand the force
of the enimie , to resist the firie darts of
sathan, and to tame his vnbridled rage.
It is a poetical fable , but not without
some sense, that *Thetis* dipped hir sonne
Achilles in the riuier Stix, whereby his
bodie,

bodie might be made (if I may so saie) impenetrable; and yet *Achilles* was not so safe, but *Paris* could wound him treacherously, in the sole of the foote: but we are so dipped in the blood of that immaculate lambe, Christ Iesus; so armed and desended with the sworde of the worde, the shield of faith, the helmet of saluati- Epsel.6.14,
on, the brest-plate of righeteousnes, and 15,16.
shod with the shooes of the preparation of the Gospell; as if we stand fast, like good soldiers, vnder the banner of our captaine Christ, and vse the weapons which he hath giuen vnto vs: the force of he strongest enimies, nay thousands of enimies, nay the very gates of hell it selfe shall not preuaile against vs. The diuel may nibble at our heele, but he shal never come so neere, to wound the sole Gen.3.15.
of our foote, or touch the least haire of our head: but if we shall negligently put off any part of this complete harnes, we shall foorthwith lie open to that maine enimie of our soules; and being wilie, he will take his aduantage against vs, and being also mightie, he will ouercome vs, and reduce vs to a most miserable seruitude, both of bodie and soule. This word

K is

is also called Manna, and bread, in other places of Scripture; shewing that as without bread, and sustenance, it is impossible for vs to subsist in this world: so our soules should be miserablie hunger starued, without this spirituall foode: and as bread maketh strong the hart of man, as Psa.104.15. the prophet *David* speaketh: so the word is the strength, and as it were the marrow of our soules. And as he that will intertain his health, and life in this world, must receiue bread into his mouth, and not onely receive it, but also chew it, and swallow it into his stomacke, that being there digested, it may be conuerted into holesome nutritment: so he that desireth to liue for euer, must not onely receiue the worde with his eares, but also embrase it, and let it enter into his hart, and meditating theron, digest the comfortable doctrine, and profitablie apply it vnto his souls health. And as when we haue digested that portion of breade which we haue eaten, we presentlie feele a newe appetite, which calleth for newe sustenance: so must we without intermission, by hearing, meditation, & practise, satisfie the stomacke of our soules, hungring

hungring and thirsting after righteousnes: And is it true, that there is such a proportion, and analogie between temporall, and spirituall food? Then in what miserable estate are they, that may, and yet refuse to feede their soules with that heavenly Manna? As likewise they that are, or ought to be the good stewardes thereof, to breake and deuide this bread of life vnto the people; but take verie slender care to performe this dutie? But of this enough alreadie.

The worde is also called a pearle, or treasure, for the which we ought to sell all that we have, that we may be therby enabled to buie the same. For it, we must not spare our best iewels, we must not spare our richest bags, nay we must not spare our dearest blood. And if nothing ought to seeme too precious, nothing too costlie, nothing too deere, in comparison of this treasure: what treasure, what iewell, what siluer or gold shall we prefer before it? That, is as the dust & drosse of the earth: this, a most perfect, and pure quintessence, yea puritie and perfection it selfe; that, is subiect to alteration, corruption, losse, and danger of fire,

1.Pet. 1.25. water, sheeues, and many other hazards; Psal. 33.11. this, is euer one, immutable, constant, alwaies with them, & within them that imbrace it, & never to be taken from them. I will not stande to make any particular application of the other appellations of the worde, these few may suffice to shewe vnto vs the necessity & excellency therof, according to my first purpose. In sum, if things of greatest continuance, are to be preferred before brittle & momentanie things; if things whereof greatest good ariseth, before those that yeeld little, or none at al; if things pure and incorrupt, before those that are full of pollution; if things pleasant and comfortable, before those that bring little or no true contention: then let the worde of God, be iustly preferred before all things, because there is nothing that for these respects can match therewith.

Let vs now come to the assurance of the continuance of this worde, in these words of our Sauiour, *which shall not be taken from him*. The continuance of the word is euerlasting, and world without ende; Mar. 13.31. *Heauen and earth shall passe away, (saith Christ) but my words shall not passe away: but those*

those onely shall reap the benefit, and comfort thereof in the world, that earie a sound affection, and true devotion unto the same. If we follow it; it will follow vs, and we shall haue a full measure and portion thereof: Christ will come to our houses, he will dwell with vs, he will visit *Marie*, and instruct her in the way of truth, and saluation. But if like wanton children, we shall cast this bread of life vnder our feet, as if we were eluided therewith; if we shall begin to bite our nurses teate; that is to say, vschard measure towards the ministers, wholike good and render nurses deliver the sweete milke of the worde vnto vs, (a matter too rife in these daies:) we must looke for the like measure at Gods hands, who will not faile to correct our wantonnes, and to chaffise such corne-fed children; yea he will take their bread from them, and give it to those hungry soules, to whom it will be better welcome. Then shall we wander from sea to sea, and from the North enen vnto the East; then shall we run too and fro, to seeke the worde, and shall not finde it. Amos 8.12.

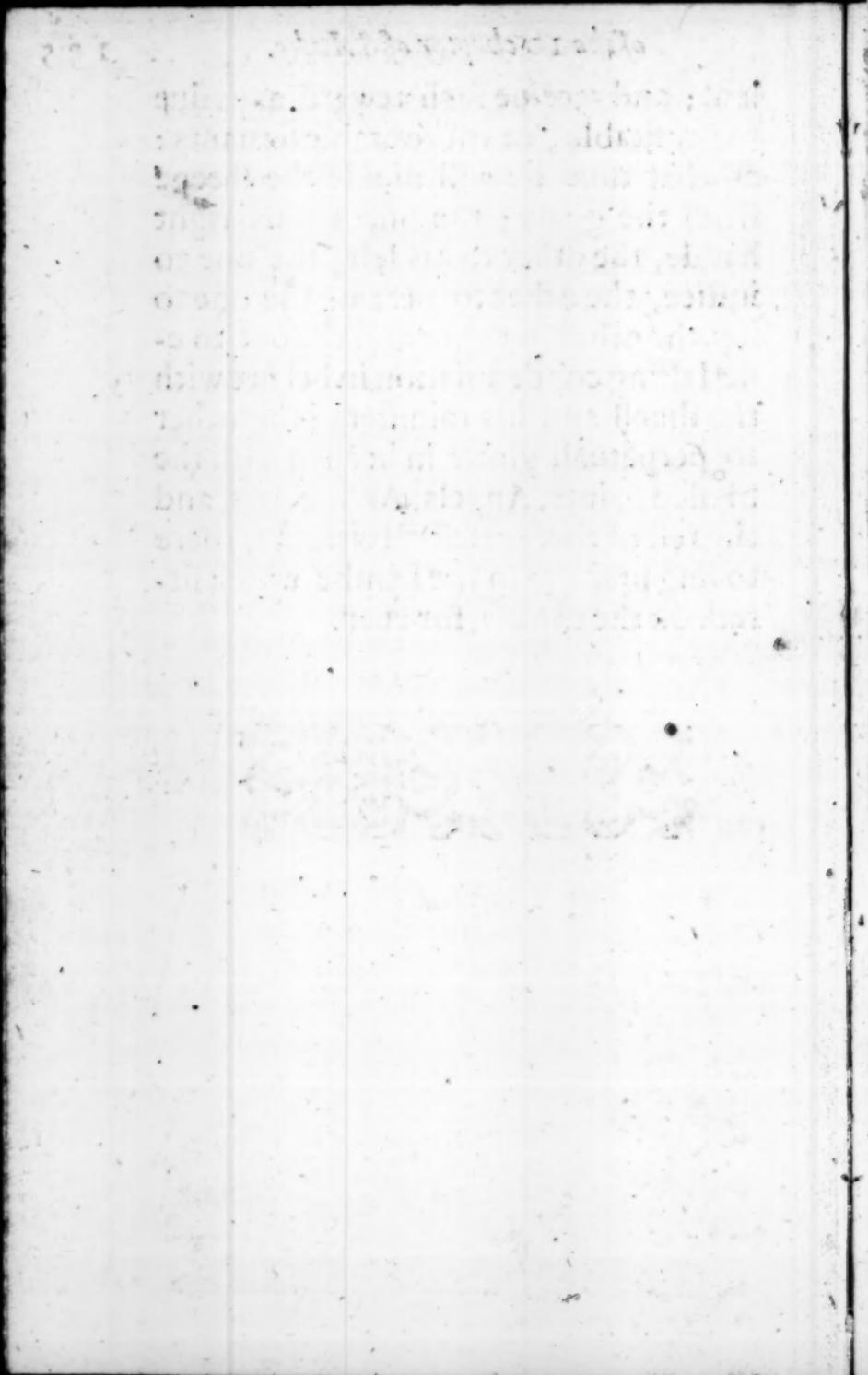
Wherfore to conclude, if we haue a-

K 3 ny

by care of our soles, atty commisstrati-
son of the wretched restate wherein we
stand; let it happen by som better fruits,
that we burn with a fervent zeale of the
word; that we reverence and honor it;
that we prefer it before all temporall
things whatsoeuer. Let the people shew
their earnest devotion to heare; let the
ministers shew their willing readines to
speak; and both an unsained desire to
follow, and put in practise that which is
abread and taught; let both (I say) con-
cur in the performance of ech Christian
church; let the people heare, and heare of-
ten; and heare attentively, and practise
affectionally; let the ministers preach, and
preach often, and preach sincerely, and
practise effectually; so as the coldnes of
the people in hearing shall receive a hea-
vy judgement; so the slacknes of the
minister in preaching shall not escape
unpunished. God grant a full measure
of perfect devotion in hearer and tea-
cher, that the word may abide and dwell
in vs, and bring foorth such plentifull
fruit, as may make vs acceptable vnto
the Lord, in that great day when euerie
man shal be called to account for his ta-
lent;

lent; and receiue such reward as is due to profitable, or vnprofitable seruants: at what time he will diuide the sheepe from the goats; the one to his right hande, the other to his left; the one to iustice, the other to mercie; the one to ioy, the other to tormentes; the one to euerlaſting condemnation in hel fire with the diuell and his ministers; the other to perpetuall glorie in heauen with the blessed Saints, Angels, Archangels, and the rest of those celeſtiall citizens, there to ſing praife vnto the Lambe which ſitteth on the throne, for euer.

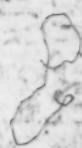




A
B R I E F E
D I S C O V R S E
intituled
A B V C K L E R A G A I N S T
A S P A N I S H
B R A G :
Written vpon the first ru-
mor of the intended inua-
sion, and now not alto-
gether vnmeet to
be published.



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DISCOURSE
Introducing

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BRITISH



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To the Reader.

Good Reader, this short discourse following, was penned when the rumor of the Spanish invasion was first dispersed; which I did then forbear to publish for som particular causes. But now being moued for dutifull considerations to present the two former to that good Ladie: I thought it not amisse, having altered some thing in the first copie, to soiue this also unto them, and to offer the same to thy curteous acceptation. It is verie true that it commeth out of season in respect of the action: nevertheless considering that the enimie carieh still the same mind towards vs, and that he is not so repulsed with dishonor; so departed with disgrace; so ouerwhelmed in the sea; & dispersed by Gods mightie power with intollerable losse and dammage; but his inueterate malice, and our sinnes may cause fresh troubles to returning: as likewise that false meanes and profitable vs only agaynst the Spanish sprets and attempts; but also against the practises of all other aduersaries of the nation: qualities and disposition, wherof there are manie, which looke askew, and with an envious eie vpon the prosperous & florishing estate of our sacred Prince,

Coun-

To the Reader.

Country, and Religion: I haue presumed to offer unto thee this BUCKLER against all his, and their future brags and malicious enterprises. I know the zealous minister hath and doth deliuer unto thee daily bucklers of perfect prooфе: use theirs, and neglect not this in thy like occasions: Theirs are of better proof, because they are of better skill: yet maist thou find somewhat heerein wherewith to defend thy selfe. If thou shalt accept thereof, it will encourage me to endeuor to prepare some better and stronger weapon, when any iust cause shall be presented. Farewell.

E. R.



A briefe Discourse intituled, A

D 39

BUCKLER AGAINST
A SPANISH
BRAG:

Written vpon the first rumor of the
intended inuasion, and now not
allogither vnmeete to
be published.



HE rumor of inuasiō soundeth no doubt vnpleasantly in the eares of those, that haue manie yeeres liued in peace and tranquillitie, and may at the first not a little discomfort the vnsettled and faint courage. But vpon better consideration of the goodnes of the cause to be defended ; the necessitie of resistance ; the dangers that may be incurred ; the nature and disposition of the enimie ; with other like circumstan-
ces : the weakest begin to take hart, and to arme themselues aginst al events. And this is a very good resolution, and woor-
thic

A buckler against a Spanish briag! A

thie great comendation; wherin that we may be the better confirmed & encouraged now in this threatening time: I haue presumed to offer this short discourse, as a *Buckler*, vnto euerie good Christian and faithfull soldier of our nation; the vse wheroft may be in some measure profitable and comfortable ynto them; consisting of a consideration of our state, according to the rule of religion and godlie wisedome, with some remedie against the intended mischiefe. Wherein (that we may proceed with some order) we will consider two things: the one, *Who we are*, (I meane the faithfull;) the other, *Vnder whose banner and conduct we fight*. We

Psa.119.73. are the workmanship of the highest, created
 Gen.2.26. after his owne image and likenes; whose
 7. haires he hath numbred, and will not suffer
 Mat.10.30. one of them to fall without his especiall
 Luk.12.7. prouidence. And if he taketh care of the
 haires of our head; how much more hath
 he regard of the conseruation of the bo-
 dies and blood of his Saints? whereof
 one drop is more pretious than manie
 thousand haires.

Mat.10.29. *A sparrow falleth not to the ground, with-
 out the Lords direction; we are more
 deere*

deere vnto him than all the sparowes in
the world, and therefore why should we
be discouraged? If the least woorms and
senseles creatures are vnder his prote^cti-
on; how much more are they whom he
hath vouchsafed this great honor *to be*
made like unto himselfe: yea sonnes, and *fel-*
low^{er}heires with his sonne of the celestiall
in^rheritance. If we are his sonnes, then is
he our father; if our father, then vntes
we be graceles imps and disobedient re-
bels, he will not faile to performe the
part of a good father vnto vs. Our earth-
lie fathers do it, much more will our hea-
uenlie father: hee that spared not the
blood of his owne and onely sonne to
saue our soules from the bondage of the
prince of darknes; will he refuse to pre-
serue our bodies from the rage of the
king of Spaine and his adherents, espe-
cially, when for the maintaining of his
glorie, we shall not be afraid to expose
the same vnto the edge of the sword?

It is no doubt a great comfort vnto a
childe, to consider that he hath a father
that loueth and cherisheth him, that ten-
deth careh for him, that prouideth ne-
cessaries for his maintenance; but let the
father

Luk.20.36.
John.1.12.
Galat.3.26.
Rom.8.17.

Matth 7.9.
10.11.
Rom.8.32.
John.3.16.

father loue his sonne never so much , let him leauue his son never so great wealth ; yet is he not certain either of his fathers life for the continuance of this comfort , or of the substance which shall be left vnto him , because although this father may frankly bequeath his goods to his sonne , yet can he not by any prerogative or interest he hath therein , make such assurance , as the same shall not be subiect to losse , change , and corruption : it is far otherwise with our heauenlie father , and with the inheritance of all the blessings which he bestoweth , we are sure never to be destitute of a father , because he is *eternal* ; nor of a good father , because he is *mercifull and of great kindnes* , nor of temporal blessings , because he can both giue and assure them ; nor of spirituall blessings , because they are laid vp for vs in his treasurie , where no man can take them from vs . Earthlie fathers will hazard far for their children , and labor to rid them out of their troubles , to protect them in their extremities , & to furnish them with such necessaries as make for their defēce ; but they cannot giue them anie assurance of their deliuernace ; they can but minister

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minister the meanes, not promise successe; bicause they themselues depend of a superior power: It were great arrogancie for them, and an ouerweening presumption to proceed so far; but the Lord both can, and will performe all these things vnto vs: and therefore what shall make vs afraid? Shall the malice of the Spaniard? Shal the multitude and numbers of this blood-thirstie tirant? Shall his great preparations, his threats, his brags, his weapons, nay his presence moue vs? No, we are the Lords* childeⁿ, and *under the shadow of his wings shal we be safe. ^{*Deu.14.1. *Psal.61.4.}

He toucheth a tender thing that toucheth the apple of our eie, and we haue reason to be carefull to saue the same harmeles, bicause of the necessarie vses thereof in this life; we are to the Lorde as the *apple of his eie*, according to his ^{Zach.2.8.} own testimonie, and he may easely iudge in what price and estimation we are with him, that wil consider what account and reckoning we make of this member: As we take him for our enimie that offereth violence vnto it; so do we straightway labor by al good meanes to defend & pre-

L serue

serue the same, The Lord dealeth in like maner, but vseth a more seuere kinde of proceeding; he doth not onely repute them his enimies that offerre violence vnto the apple of his eie, but also those that do but in any iniurious sort touch the same; and he doth not alone defend it from the violence and harme offered, but doth likewise take sharpe reuenge of the enimie.

Psal. 23.1. John 11.14. Againe, we are the *sheepe of that good Shepheard* whose eie is alwaies fixed vpon vs, who is carefull to feed, and to defend vs from the iawes of those rauenous beasts which lie in waite to deuour vs; if we go astray, he is readie to bring vs home; if we fall into any danger, he is at hand to deliuier vs; if we are in any extremitie, he is present to helpe and assist vs, so as no ill can happen to those that are of his flocke. The good shepheard tending the safetie of his sheepe hath a fold to shut them vp from the violence of the sauage and bloodie woolfe; the Lorde hath more then folds; he hath strong forts to couer and shield vs, from the assaults of al Spanish woolues that prepare snares for our liues. The good shepheard atten-

attentiuely watcheth ouer his sheepe; but the weaknes of his flesh will not suffer him to be alwais waking, for nature requireth somtyme to be refreshed, that it may be the better enabled to endure; and holde out; but the Lorde is not as man, he giueth himselfe no rest; *He that keepeth Israell neither slumbreth nor slæpeth;* Psal. 121.4.

he hath no need of this interchange, but steech in heauen, has in a watch-tower; and overseeth with an indefatigable care and diligence all his creatures; and with an especiall protection defendeth his chosen sheepe; and shall we then be afraid of a Spaniard?

Againe, we are soldiers of a most migh-
tie captaine, and haue giuen our names
to serue in his battels; he hath mustered
vs, & allowed vs in his field. A good cap-
taine so much tendreth the conserua-
tion of his soldiers, as he accounteth the
disgrace, iniurie, and dommage done vnto
them, a great dishonor vnto himselfe;
and will studie by all meanes to secure
them from all danger: he will not spare
his blood for their safetie, he will be the
first to incourage them, and gine them
an example to performe actions of ho-

2. Tim. 2.3.

nor, and chiualrie, and rather die before them, than staine his name with that foule and deepe-die of cowardice and infamie. If these worldly captaines haue such carefull consideration of their honor, and of the conseruation of their soldiers : how much more carefull is the Lord of hosts to defend such as are in his pay ; if the one thinke himselfe disgraced if the enemy insult and triumph ouer any of his soldiers, and studie to reuenge the same : how much more will that grand-captaine be reuenged for the disgrace, dishonor, and violence which shall be offered vnto those that are of his partie ? And shall we then be afraide of a Spaniard ? Thus are we (I meane the godly of our land) the sonnes of a most louing father, the apple of the Lords eie, the sheepe of a good shepheard, the soldiers of a puissant capitaine , which last point giueth vs entrance into the seconde consideration, namely, vnder whose banner and conduct we fight. It is already sufficiently declared that the Lorde is our capitaine ; then it appeereth also that we fight vnder his conduct; in whom may be con-

considered two speciall things, the one,
that he is omnipotent, and therefore able to Gen.17.1.
lend his fauful soldiers of England as. 1& 35.11.
fistence, able to stand for them, and to
give them strength to do valiant things:
the other, that he is louing and mercifull; Ioch 2.13.
and therefore willing to receiue those
that maintaine his cause, into his protec-
tion, and to give vs all good meanes to
withstand these Spanish enimies. That he
is omnipotent, besides his owne testi-
monie in Genesis, the creation of all the
creatures celestiall and terrestrial do wit-
nes it; their perpetuall conseruation and
continued course since the beginning
doth shew it; but these are things of in-
finite consideration, exceeding the capa-
citie of earth and ashes; the least worme,
the least member and part of our bodie
doth without exception confirme it.
When we looke vpon our hand; the one-
ly viewe thereof giueth sufficient cause to
admire the omnipotencie of the maker,
and when we call to minde what rare
things are performed by this only mem-
ber, whether in matter of acts and scien-
ces, or in any other arts of honor and va-
lour; we haue occasion thereby to enter

into consideration of the mightie hand
of that great workeman which made the
same. If our hand of flesh is able through
him to do these great things, how much
more able is his owne hande to do the
greatest? If his hand haue that power of
nothing to create all things: how much
more hath it power to defend that which
he hath created? The prophet *Esay* saith,
that he hath measured the waters with his
fist, and counted heaven with a span, and com-
prehended the dust of the earth in a measure, &
waighed the mountaines in a waight, and the
hills in a ballance. *The Lord* your God, (saith
Moses) is God of Gods, and Lord of Lords, a
great G.O.D, mighty, and terrible. There
are infinite places in Scripture, wherein
the infinite power of the Lord is set
forth vnto vs. And although the ac-
tions of the wicked doe make prooef
that they haue wholie forgotten God:
yet am I perswaded that as the verie
divell * their father doth beleue and
tremble, as it is in Saint *James* Epistle: so
the *Atheists* of this age are not ignorant
that there is a God; a God of great
power, might, and maiesty; and no doubt
the cruell Spaniard, if he haue any con-
science

science at al, is not without some feeling, that this God looketh into these his trecherous and bloodie resolutions; and that there remaineth a iudgement without mercie for him, who without all compassion hath alreadie in the lowe Countries, and is now also prepared to bath his butcherly sword in the pretious blood of his Saints in England. But let him know, that without this God, the best strength of man is nothing but weiknes; all his force nothing but infirmitie; his speares, like bulrushes; his bucklers, like paper leaues; his bulwarks like heaps of snow against the sun, easilly beaten down and consumed: and that although the armies of the wicked be in number so many, as by them al the riuers of a country may be made dry; the mou-
tains plaines, and the plains mountains; though *Petion* were laid vpon *Offa*; the *Alpes* vpon the *Riphean* hills; and one vp-
on another, euen with those rebellious giants to wage battell against the Lord of hosts and his saints; though *Babel* tow-
ers touch the clouds, and be made as a ladder to presumptuous *Nimrod* to scale the wals of heauen; yet the least blast of

Genesin.

the Lords mouth is able to batter them downe, and to make them leuell with the earth ; for it is not with our God as it is with the sonnes of men. The greatest and most puissant prince that liueth cannot undertake anie enterprise offensive or defensiuе, but with the assistance either of his owne subiects, or helpe of confederate princes, and yet with all his helps, hath cause to stand in doubt of the issue and successe, bicause as he saith ;

Anceps est a la belli : The chance of war is doubtfull, or rather as the prophet speakest; Vaine is the helpe of man. But our

Psal. 60.11,

Rom. 11.36

God *Iehoua* needeth no mans helpe ; all things are *of him, through him, and for him :* and although all the men of the world shall refuse to ioin with his saints in their godlie battels, or shall ioine togither against them : yet wil he arm the woorms and least things of the earth to take their part, and make them executioners of his

Exod. 8.

Acts. 12.23.

Mac. 9.9.

Jud. 3.31.

Judg. 15.15.

justice, wheroft are extat in * *Pharao, in He-*

rode, in Antiochus, in many others notable

examples; nay he will adde such strength

to the hand of his people, that Shamgar

shall pearce the sides of sixe hundred of

the yncircumcised with a goade; * *Samp-*

son

son shal sliae a thousand with a iawebone; 49.
David kill *Goliab* with a sling, to the vtter discouragement and confusion of all Philistins; one man shall ouercome many, one hundred a thousand, one thousande a million of enimies; nay he will giue power to the sounde of a horne or trumpet to throw downe the wals of *Iericho*, to ouerthrow the gates and fences of the strongest cities, he will with *Moses* rod deuide the sea, and make a path for his chosen people, but ouerwhelme *Pharaoh*, and all the obstinate *Egyptians*, with Exo. 14.21. Iosua. 6.20. 23.27.
the waues thereof. But (which is most wonderfull) he sheweth his mightie power sometimes without these visible meanes, being able to kill the rebellious generation with the breath of his mouth, & to make the wicked feele the blow, but not see the hande, or weapon that strooke them, to the ende they should haue his mightie power in greater admiration, and learne to intreat his children with more lenitie and charitie. The guiltie conscience of the wicked is in steede of an armie against himselfe, who as *Salomon* saith, *fleeth when no man pursueth him*: within, he feeleth terrors, Pro. 28.1.
which

which giue him no rest ; without, he feareth the shaking of euerie leafe, which taketh away his courage ; he imagineth that he heareth the trampling of horses,

2.King. 7.6. the noise of charets, and sound of a great armie, as did the *Aramites*, which meanes the Lord vsed for a defence of his people of Israell ; thus I saie shall the enemies of Gods children flee , although no man force them , they shall fall although no man touch them, yea they shall fall , and neuer rise againe, for the Lord shall *tread them under bis feete*,

Psal.60.12. and crush them in peeces. It is a good incouragement to a soldier, if in a confli&t he hath gotten but some small aduantage of his enimie ; but to hold him captiue vnder him, is a far greater comfort, bicause he hath escaped the present danger wherevnto he was subiect during that doubtfull fight ; but his feare is suddenly renued by a fresh assault, he hath not so soone rid him selfe of one enimie, but he falleth into the hands of another, and so is there a continuall succession of dangers : but the Lord is able at once to confound them al, and in a moment to secure his, frō al peril, by treading of whole armies vnder his feet.

Heerby

Herby it appeereth that victories stand not simple in the multitude of warriors, in the armes of flesh, the strength of forts, the force of munitionis, the sharpenes of weapons, the skilfulnes of captaines, the advantage of ground, and such like, (although these are sometimes meanes to obtaine great victories:) for then could *Daniel* neuer haue so long escaped the cruell hands of persecuting *Saul*, and of the blöodie *Philistins*; nor the *Israelites*, so often haue beene deliuered from the innumerable troupes of their enimies; neither had it beene possible for *Gedeon* with three hundred men, to ouercome the whole huge host of the *Midianites*.

Manie like examples occur in the Scripture, which I leaue to the better remembrance, and due consideration of the diligent Reader.

And as the Lord is a mightie captaine and protector, so is he no lesse mercifull, willing, and at hand to all that haue recourse vnto him. *Cast alkyour care vpon him* (saith *Peter*) *for he careth for you*: if he be carefull of vs, then is he no doubt willing to expresse the same towards vs, whereof the prophet *Daniel* giueth sufficient witness,

Judg.7.22.

1 Pet.5.7.

nes, who of all men had best experience of his willing carefulnes; and careful willingnes to deliuere him, euен in desperate extremities. The testimonies hereof are plentifull in his Psalmes, yea (such was his thankfulnes) almost in euerie Psalme, and the examples of his deliverance from manifold dangers are very rife in other parts of scripture. The omnipotencie and willingnes of the Lord, in the preseruation of his people, do so concur togither, as by the particularities hath alreadie appeered; as I shall not need any further to inlarge this second point.

Then let vs learne to depend of the mightie power and willing assistance of our God; let vs be strong and couragious in him; let vs not be afraid what man can do vnto vs; let vs apply our selues to make vp the breaches of our state, and to strengthen our part by the best meaneas which the Lord hath presented vnto vs; they are not to be neglected: for althoough *Hezekiah* did not like vnto *Zedacherib*, trust vnto his arme of flesh, yet we read that he built all the broken wals of *Iudah*, and made vp the towers, and repaired

Psal. 56.4.

Chro. 32.
5.6.*Millo*

Millo as the citie of David, and made manie
darts and shieds, and set capaines of war ouer
the people: adding words of encouragement
woorthie a godlie and zealous
Prince, to animate them to fight the
Lords battel, wherein he had a very hap-
pit successe, as appeereth in scripture. ¶
¶ We cannot build vp towers, repaire
breaches, prepare munitions, interraine
captaines and soldiers without liberall
contributions; and therefore wee must
forget our old vaine of sparing, and be-
gin to open our bags, which haue beene
so long shut, and poure out with a boun-
tiful hand our coine for our defences.
Spending in this case is sparing; but nigh-
gardedly pinching, cause of losse neuert to
be recovered. We labort too much of this
dangerous disease of heaping togither of
wealth, by the which, ynles we shal be con-
tent to purge our coffers with a more li-
beral hand to be extended to the welde-
scruing soldier, & to the former necessary
purposes; the body of our state is like to
be greatly endangered. In our pompe &
delicacies, in our shewes and triumphes,
to set foorth our owne glorie, or rather
vanitie; we stick at no costs nor charges:

and

and shal we be niggards, wholie detested
and wedded to our bags, when our lines,
when our land, when religion, when
Gods cause is to be defended? Shall we
reserue in our coffers, as it were, swerdes
to cut our owne throats? Shall we shake
so much of mamon, as God shall be
neglected? O the foolish and dangerous
loue of riches and treasure! O the vaine
and unprofitable care of our profits! qd
The *Roman* Ladies for the preseruation
of their citie, refused not to throwe
their most pretious iewels into that ga-
ping gulf: but manie of vs will hardlie
depart with our basest coine to saue a
whole realme. They, when the treasurie
was through long and continuall wars
reduced to great necessitie, could be con-
tent, after atchieued victories, to contri-
bute libertally good stare of their richest
gēms, towards the making of a huge
Crown to be consecrated to their god
Apollo: but manie of vs are so far, either
to contorne religion, or to serue the true
G O D with our richest things; as we
grudge to bestow a little portion of our
meanest substance to these purposes. Did
superstitious devotion moue them to
per-

performe these actions of honor and bountie; and shall we neither in godlie discretion duly regard, nor in holie and sound religion, make estimation of libe-
rall and religious contributions? How slenderly many do it, euidently appee-
reth: when there is question of some good course to be taken for the better aduancing of martiall seruices; do not the most extenuate their sufficiency, pre-
tend losses, alledge desperate dets, and diuers other excuses, because they would auoid liberall expence in these causes? because they would spare that with mis-
erablenes, for the which they afterward make themselues miserable? Who know-
eth not that this is an vsuall practise with worldlings? But these men seeking to deceiue others, may finde themselues most of all deceiued in the end. The sol-
dier hazardeth his life; spendeth his blood; looseth his lims; is parched with heate; pinched with cold; fareth hard; sleepeth little; exposeth himselfe to all extremities: yet will they not regarde him, vnles extremitie inforce them? And in extremitie who but the soldier? But if the danger and feare be once ouerpast;

well

well is he somtimes rewarded, that escapeth without disgrace. Howbeit this must not discomfyt vs : the cause of religion giueth encouragement ; the princes safetie giueth encouragement ; the countries weale giueth encouragement ; and euerie mans particular giueth encouragement : religion, the prince, the countrie, the people, yea euerie particular man is interessed in this action. Disgrace must not daunt, nor feare discourrage, nor danger deter, nor the illiberall dealing of the couetous, cause valiant captaines, soldiers, and other good subiects to faint or quaile in these so honorable, religious, and godlie resolutions : and yet I would to God that the close-handed worldlings would be as forward to contribute to their defence, as they are willing to be defended.

This liberalitie and carefulnes to prepare and strengthen our selues, are verie good helps, and a stop to stay the violence of the threatening *Spaniard*; these are instruments wherewith the Lord often brideleth the rage of those that oppose themselues against his children. The wicked abuse them to offend vs, then let

vs vs them to defend our selues against their bloodie inuasions. It incourageth an enimie greatly, when he vnderstandeth that there are weake places in the land, wheroft he desireth to make a pray; nay somtimes it maketh an enimie, ambition easily findeth occasion of quarrel: and it is an vsuall practise of inuaders, to leare what coasts are most easie to be assaulted; in what part of the citie a breach may soonest be made; where he may most fitly plant his battell, giue the batterie, and get the conquest. The *Spaniard* is wilie, let vs be warie; he is politike; let vs be prudent; he armeth, let vs take our weapons; he prepareth, let vs not be founde vnreadie; he procureth helps from his ghostly father and others of that confederacie, let vs not be negligent (if neede require) to craue the assistance of such as haue a part in the good or bad successe of our defensiu forces: if he come not, or comming haue not such successe as he already promiseth vnto himselfe, let vs not feare to visite his coasts; the issue of former honorable enterpryses giueth great hope of like, or rather better euent, The Gospell is nowe

M inter-

interested; the malice was before masked with pretences, nowe it is broken out, and is apparent that first, the extirpation of religion is sought, then the subuersion of the state of our sacred prince and countrie. Thus is it the Lords owne cause, and we shal fight his battels, and therefore let vs be no lesse strong, than couragious in him: which is a part
Chr. 32.7 of Hezekiahs exhortation to his people, and a second helpe to withstand the enemie: *Though ten thousand (saith Dauid) shoulde hem me in, yet woulde I not be afraide.* There can be no greater enimie to honorable actions, than pusillanimity; courage in a little bodie (I meane true fortitude) feareth not to encounter with giants, and not to haue great lims, but a good hart, atchieueth victories. We shall seldome reade or heare of any woorthie enterprise performed by a timorous soldier; feare turneth the backe at the least dangers, courage opposeth it selfe to all hazards; feare argueth for the most part the badnes of the cause, courage sheweth that it standeth with right, and is agreeable with honor: and as courage and innocencie doe vsually accompanie ech other;

other; so feare and guiltines are seldomē separated. The heathen had nothing in greater estimation than to eternize their names by glorious actions, and for this purpose haue thought no danger too great, nor exploit too hard ; they haue not spared their goods, their blood, their liues to perform such enterprises as purchased honor. But some doubt may be made whether they were more desperate and presumptuous , than valiant and couragious. *Q. Curtius* plaied the part of a valiant *Romain*, but not of a good Christian : and yet in that *Q. Curtius* so resolutely, or rather so desperately leaped into the gulfe for the safegard of his countrey, and to preserue the same from imminent danger ; teacheth Christians, not so desperately as he did, but more resolutely than in former times they haue done , to take vpon them by all good meanes, with due regard of the preseruation of their liues, the protection and defence of their countrey. He that wil look into the histories of former times shall finde manie rare examples of courageous captaines, to whom nothing was so pretious and deere as their countrey. But

seeing that not onely our Countrey, but also the most pretious and inestimable iewell of the word, is at once to be defended, and preserued among vs : our puſilanimitie ſhall be ouer-great , nay it ſhall be imputed vnto vs for a ſinne , if we enter not, and proceed like moſt Christian captaines to this coimbat. Thus ſcruile feare being banished, we ſhall finde in vs a forceable reſolution, and reſolute perſwasion, which will draw vs forwarde in this our martiall course ; ſuch as was in *Dauid*, who to his great incouragement ſpake it , and to our comfort hath left it enregistred in his booke of Psalmes : *Through God we ſhall do valiantly*; which reſolution, appeereth to haue proceeded from a firme and conſtant faith in the Lord. It is not mixed with any ambiguous or doubtfull termes, it is not grounded vpon hap-hazard ; he ſaith not, perhaps we ſhall , but abſolutely *we ſhall do valiantly*. The wauering, irrefolute and faint hart in good cauſes, findeth manie diſculties to ſtaike the course of his proceedings; euerie trifle deterreth him to put in execution any religious and ho-norable enterprize; the ſmallest crosse maketh

maketh him to despaire of successe in his actions; but such as set vp their rest on the assistance of the God of *Israel, Ichona* strong and mightie, resolute to oppose themselues against all euents, to swallow all inconueniences, and to persist euen with delight & pleasure in their painefull course, which promiseth a happy issue to the Church of God and their Countrey.

We haue (God be thanked for it) embraced this present occasion for our defence, (as it seemeth) resolutely: nothing else can encourage the enemie to vndertake that which he hath threatened, or (if he nowe misse of his purpose) to prosecute the same hereafter; then our want of present expedition, then our future securitie, and remisse dealing when the storme shall seeme to be ouerpast; a matter meete to be obserued and noted, bicause it threatneth and draweth therewith great dangers,

Haue we therefore resolutely taken our weapons in hande? Let vs not disolutely lay them downe: haue we scoured our rustic corflets and halberds, which haue so long lien by the wals? Let vs not againe cast them into corners, but keepe

them

M 3

them

Psal. 121.4.

them alwaies cleane and seruiceable : haue we practised anie feates of armes ; whereby we may be enhabled to meeete a *Spaniard* in the field ? Let vs exercise the same daily , and continue in this forwardnes of seruice : haue we beene negligent so many yeeres , and hath this sudden alarme rowzed vs from the bed of securitie ? Let vs still be vigilant ; least hereafter he come before he threat , and ouercome , before wee haue sufficient means to make resistance . For although the Lord watcheth for his *Israel* , yet must not *Israel* snort securely ; but be vigilant to heare that great watchman when he calleth , and giueth vs warning of our imminent danger . In this resolution must all the members and subiects of the land ioyne togither : it sufficeth not that the greater part concur in this defensiuue action , but there must be a mutuall concorde , a correspondencie of affection , and they must be all as it were linked togither in one band . I am not ignorant that all drawe not one waie ; that there are manie so much infected with porerie , as they stande verie ill affected to their prince , and hir more faithfull subiects ;

subiects; such as coulde (no doubt) be content to lende all their assistaunce to the enimie, if any fit opportunitie were presented: which thing, their manifold treacherous practises woonderfully discouered, do sufficiently witnes. Ouer these, it shall be very needfull, and shall make much for our securitie, as to haue a vigilant eie, so to carie a seuere and straight hand. They deale secretly; they practise in the darke; they conspire in corners; and therefore must bee well looked vnto: they are head-strong; they will not be ordered by law; they exempt themselues from their subiectio[n] and obedience to their naturall prince; and therefore their insolencie requireth a strong snaffle: otherwise it will proceed verie far, to the indangering, or at the least endammaging of our present state. How they may be reduced to some better order, otherwise than by force I see not; and yet howsoeuer they are persuaded of the Spanish fauor, in that they are *Catholike*, and weare his badge: I doubt he would scarce acknowledge them to be of his partie, although by their helpe he might obtaine his purpose: for as the

Spaniard is feruent in his blind religion ; so is he also insolent, couetous, and ambitious, and would first seeke the satisfying of his aspiring mind, by the Crown : then, of his couetous and reuenging humor, by a generall spoile ; or if any fared the better, it is likely he would prefer his own nation : and experience hath taught vs, that this people do hardly brooke any other partner in any thing, whereof they onely may enjoy the benefite and commoditie. This also may be fitly considered, that in a generall conquest, the soldier carrieth a greater respect to the bootie, than to religion ; that, is the first thing he regardeth ; this, shal be thought vpon at better leasure. Our Papists are full, and possesse more riches than they well vse ; they haue manie heapes of monie ; manie faire houses ; manie pleasant places ; or rather pallaces, which would easilie invite a *Spaniard* to cut their throats ; and they would not faille to do it, and to say afterwards, that they tooke them for *Huguenots* ; or else they would say with *Antigonus*, *Proditionem ambo, non proditores* : I like the treason, but not the traitor ; so should they receiue a traitors hire.

hire. Thus is there cause why the Papists should also ioine with vs, in good pollicie, howsoeuer they dissent in true religion. But it is likely, that fearing some harder measure than hath hitherto beeene vsed towards them, they shew some better conformitie in this time of triall; and it may be that they also contribute liberally to this and the like seruices: neuertheles their treacherous and seditious disposition deserueth to be alwaies had in suspition; for it is impossible at once to be friends with that presumptuous Prelate, and with our liege Soueraigne, whose supremacie and prerogatiue can not in one land stand both togither. But if the children of God shall with one faith, with one hart and hand hold fast togither, the children of Belial shall fall, and come to vtter eonfusion.

Now these externall meanes haue not alwaies their wished successe, least man should ascribe victorie vnto them; and therefore godlie pollicie and praier must go togither, that the one may be holpen by the other: when that faileth; this, is a present defence, and helpe will arrive beyond all hope. *Some put their trust in Psal.20.7. chariots*

chariots (saith David) and some in horses; but we wil remember the name of the Lord. When our armes are dispersed; our wals razed; our speares shiuered; our bulwarks battered; the enimie behind vs; the sea before vs; mountaines on ech side; and no way to escape the sword; yet at Moises praier, the Lord will diuide the waters, and giue his *Israel* free passage, when Pharao with all his host shal perish and be ouerwhelmed: which giueth vs this encouragement, that although the Spanish Pharao were alreadie landed; entred into the field; had giuen vs battell; and were pursuing vs at our heeles: yet if we faithfully call vpon the Lord, he will not giue vs ouer into his bloody hands; according to his owne promise; *Call upon me in the time of trouble, and I wil deliuer thee, and thou shalt glorifie me.* If we will be heard, we must call, and that not faintly, but earnestly, and without intermission. In that hot conflict of the children of *Israel* with the *Amalekites*, so long as Moises held vp his hands and praied, the *Israelites* had the best, but when he let them fall, the aduerte part preuailed; so as *Aaron* and *Hnr* were forced to sustaine the weaknes of

of his arms : a sufficient example to shew
that the Lord will not be called vpon by
halfs, or by fits, or for a fashion, or as our
owne humor shall mooue vs, or present
necessitie inforce vs; but hee requireth
continuall supplications, voluntarie and
hartie praier, with indefatigable lifting
vp of hands to the throne of his maiestie,
from whence commeth helpe, agreeable
with that wholsom admonition of Saint
Paul in his 6. chapter to the Ephesians; Eph.6.18.
Praie alwaies with all maner praier and sup-
plication in the spirit, and watch thereunto with
all perseveriance for all saints. The patient
that desireth to escape any dangerous
disease, will open his grieve to the skilfull
Phyfition, and earnestly craue his helpe
for the speedie cure thereof, and not on-
lie this; but (which agreeth with our pur-
pose) he will daily and howerly (if it be
required) applie his wholsom medicins.
The like is to be done in our desperate
extremities, nay in the least dangers : we
must vsē praier to the Lord, as the sicke
patient vsēth the phisitions prescripti-
ons, which is a meane and medicine to
preserue vs from all perill, not of bodie
only, but also of soule. But we are al-
waies

waiies sicke, and haue need of helpe; we
are continually exposed to manie ha-
zards and mischieves, especially if we be
the children of God , and haue an ear-
nest deuotion to serue him. Enimies a-
broad, enimies at home, forren enimies,
domesticall enimies , open enimies , se-
cret enimies, yea swarmes of both sorts;
chiefely such as will fleere in our faces,
and wish for oportunitie to cutte our
throates ; such as haue honie in their
mouths, and gall in their harts ; such as
Mat. 26.23. like *Iudas* dip their sop with vs in our
dishes, when they haue conspired and re-
solved to betraie Christ with vs , and vs
with Christ; such as enter into our Syna-
gogues like the *Pharises*, into our chur-
ches and congregations like the *Scribes*
and *Hypocrites*, when indeed they abhor
vs and our religion : whose praiers are
not for the state of the true church , for
the propagation of the Gospell , for the
safetie of the Prince and people; but for
the setting vp of idolatrie , for the resto-
ring of the masse , for the vtter extirpati-
on of the word of the Lord, and subuer-
sion of the present state of the land. But
notwithstanding this their malice , not-
with-

withstanding all the Spanish trecheries : our God saith, that if we call vpon him, he will heare vs, and not onely heare, but also deliuer vs from the iawes of these sauge blood-suckers. Though we see no helpe, yet will he open our eies , and we shall finde our selues inuironed with legions of angels to whom he hath giuen charge of our safetie : *Elihas seruant shall see troupes of horses and chariots of fire attending vpon his master and him; Elias shall command fire from heauen to consume the soldiers of wicked Abaziah;* and at the praier of distressed *David, The earth shall tremble and quake, the foundations of the mountains shall moone and shake because of the Lords anger, smoke shall go out of his nostrels, and a consuming fire out of his mouth; coales shall be kindled thereat; He will bowe the heauens also and come downe, and darknes shall be under his feete, &c.* Thus will the Lord shewe himselfe vnto our enimies, thus will he stand by vs, and fight for vs, if we crie and call vnto him. But we must remember this, that as he is gratiouse to deliuer vs, so he expecteth thanks at our hands for this deliuerance ; we must gloriifie him , we must extoll his name , and acknowledg-

acknowledge his great goodnes for our preseruation. If we confer but a slender benefite vpon any man whatsoeuer, we would esteeme him verie ingratefull if he should faile in the dutie of thankefullnes; yea we would looke for some requitall vpon any iust occasion offered: much more ought we to performe all thankful offices towards our good God, who expecteth no other rewarde at our hands, than the onely acknowledgement thereof, and whose benefits towards vs, are daily infinite, and without number.

Now it shal be good for vs to examine our selues how we haue beene affected for the great fauors past, for so manie yeeres peace vnder our gratiouse Soueraigne, for such manifold and rare bles-sings of quietnes and plentie, but especially of his word so plentifully preached among vs, which no nation vnder the sunne hath enioied so long, nor so liberally; neither can it be remembred that any people euer went before vs for these temporall things, nor that any countrey is more happie for this spirituall iewell. Let vs looke vpon our neighbors of ech side: The lowe countries are as it were deuoured

deuoured by the *Spaniard*: The *French* troubled with ciuill dissentions, and the *Gospell* much eclipsed in these parts with the darke cloudes of superstition: neither hath the busie *Spaniard* beeene long free from the Turkish forces; a iust measure for his vniust and tyrannous dealing with Gods children, and he hath cause to feare (God turne awaie this great mishap from Christendome for his Christ's sake) that without repentance, the cruel *Turke* wil deale with him as did *Q. Tomris* with *Cyrus*: fill his mouth with blood being dead, who is never satisfied therewith aliuie. Thus are our neighbors tossed on ech side, and we in great securitie and safetie; and ate our fruits answerable to this great happines? Is our deuotion the more feruent? Do we embrace his word with that zeale which he requireth in the worde? Many do it no doubt with great sinceritie, but the coldnes of the most is apparent. But if we desire the continuance of Gods fauourable countenance towards vs, we must ioyne togither in this dutie aboue all things, which is the principall meane to make him ioyne with vs. If this long time

time of peace hath made vs careles ther-
of; let vs now puton a better affection
towards the same; if the plentie of tem-
porall bread hath made vs to loath that
spirituall manna, let vs now feede more
hungerlie thereon: if the riches and
wealth of this worlde haue choaked vs,
and made vs to forget the treasures of
that heauenly *Ierusalem*, let vs now more
studiouslie and earnestly seeke after that
precious pearle which is in the treasurie
of the most highest. God hath loo-
ked for it at our handes manie yeres;
hee hath waited for better fruites with
great patience from the barren trees

Matt.3.10. Of *England*, which hee euen nowe threa-
teneth to hewe downe, and cast into the
fire, vnlesse they foorth-with become
fruitful. He hath long spared them at the
earnest intreatie of the gardeners; that

Lake.13.8. is, for his faithfull ministers, and for his
elects sake: and *Sodom* fareth the better
bicause of righteous *Lot* and his familie.
And this may bee the comfort of the
godlie of this land, that the Lord wil not
giue them and theirs into the *Spaniards*

Gen.18.32. hands, but will spare *Sodom* at *Abrahams*
request, if there may be but ten righte-
ous

ous found therein. I hope England is not yet come to that exceſſe of wickednes, but that there are manie *Lots* among vs: and not onely ten, but ten thousand of ſound & religious professors, for whose fake the Lord will forbear to execute his iuft wrath, and to take reuenge vpon ſuch as haue forsaken him. And yet it may bee truly affirmed, which a graue Doctor and learned minister of Christ hath lately pronounced; *The greatest eni- mies of England, are the fins of England:* and one onelie finne is able to do vs more hurt, than a thouſand Spaniards. But as the former example giueth a generall incouragement to all the godlie: ſo may that example of *Danid*, causing the peopple of *Israel* to be numbred, giue vs warning, that we truſt not to our numbers; that we deſire not to know our strength to preſume of the ſame: for *Danids* preſumption coſt the liues of three-score and ten thouſand of his ſubiects. And if we offend in the like fault; ſhal we looke to eſcape like punishment? No; he will if not with the Spaniſh ſword, yet with his owne rod, correct and chafteſe ſuch intollerable preſumption.

2. Sam. 24.
15.

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The

To The Lord for his mercie grant, that
 our sins make not a separation betwixt
 vs and him; nothing els can do it; none
 but our selues and our sins can betray vs
 into the Spaniards hands; he may exer-
 cise vs for a time; he may give him leaue
 to threatening vs, to assault vs, and to cor-
 rect vs; but he will not suffer him to con-
 quer vs, because he is insolent; nor to
 raigne ouer vs, because he is a tyrant;
 nor to reduce this realme to so misera-
 ble a seruitude, because he is a superstiti-
 ous insolent tyrant, who seeketh to sub-
 ject the kingdome of Christ and his reli-
 gion, to the usurping power of that
 proud Antichrist; but especially because
 of the couenant which hee hath made
 from the beginning with his faithfull
 and chosen people, (which couenant shal
 stand for ever:) that is, that he will be
 our God, our Savior, our Protector for ever.
 To this God, Savior, and Protector, be
 praise and glorie now and for ever.

F. N. P. S.

edT





Faults escaped.

Pag. 11. line. 3. read greater.

Pag. 12. line. 9. read blinded.

Pag. 34. line. 25. read than a gesse.

Pag. 107. line. 8. read in the prouerb.

Pag. 139. line. 25. read against.

Pag. 142. line. 6. read although a father.

Pag. 147. line. 26. read arts.

Pag. 147. line. 27. read acts.

